

**A SILVER**  
*An* WATCH-BELL *That*

The Sound whereof is able  
(by the Grace of God) to winne the  
most profane worldling, and carelesse liuer  
(if there be but the least sparke of Grace  
remayning in him) to become a true  
*Christian indeed; that in the*  
end he may obtaine ever-  
lasting Salvation.

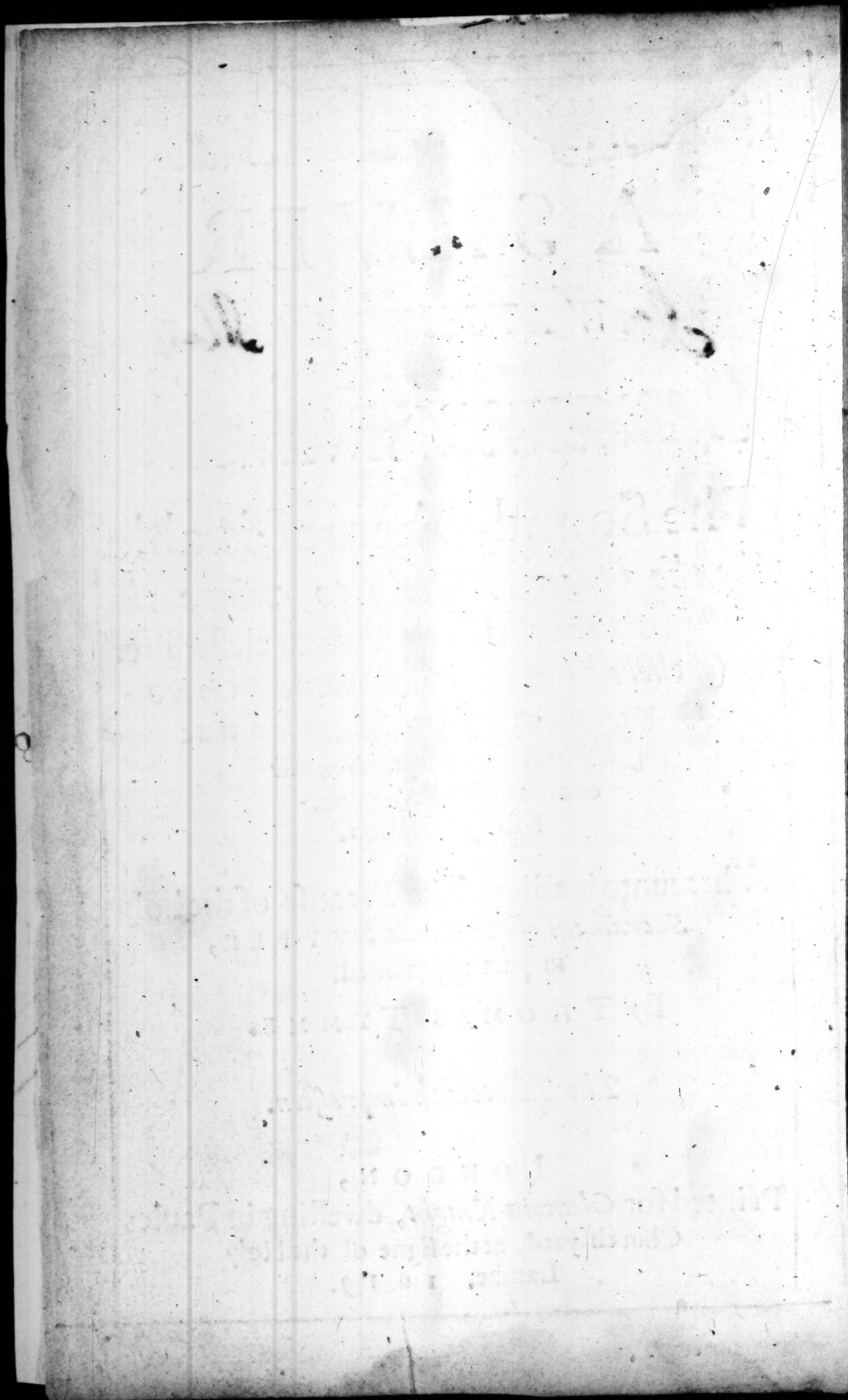
Whereunto is adioyned a Treatise of the holy  
*Sacrament of the Lords SUPPER,*  
in part augmented.

By THOMAS TYMME.

*The Thirteenth Impression.*

LONDON,  
Printed for Clement Knight, dwelling in Paules  
Church-yard, at the signe of the Holy  
Lambe. 1619.







TO THE RIGHT  
Honourable, Sir *Edward*  
*Coke* Lord Chiefe Iustice of  
ENGLAND, and one of his  
Majesties most Honourable Pri-  
uy Councill, *Thomas Tymme*  
wisheth encrease of Honor  
heere, and in the world to  
come true Felicity in  
Christ Iesus.

**T** Rue Religion, (my Honora-  
ble good Lord) is effected by  
that diuine and eternall wise-  
dome, whereby the Contem-  
platiue vertue of man is lifted vp to the  
happy knowledge of the *Maiesty* of God;  
of all other the greatest Vertue, and  
wherein resteth the chiefeft content-  
ment in this life. For, if there be a *Para-*  
*dise* in this life, it is in one of these two;

## THE EPISTLE

either in religious *Meditation*, or else in holy *Studies*, and godly *Speculation*: because whatsoever is not in one of these two, is full of griefe, vexation, bitterness, fearefulnes, care and sorrow.

*Plutarch* sayth, that a City will sooner stand without a foundation, then ciuill Policy can bee framed and established without *Religion*; and the preservation thereof, when it is once receyued: in regard that diuine *Iustice*, and humane *Policy* haue so great affinity, that the one cannot stand without the other.

*Androcius* reporteth, that there is vn-speakable familiarity between the *Oline* and the *Myrtle* trees. The branches and sproutes of the *Myrtle*, doe friendly embrace the boughes of the *Oline*: & both their rootes will ioyne together in one. Such ought to be the sympathy of *Religion* and *Policie*.

*Religion*, is the foundation of all well gouerned Common-weales; of the execution of *Lawes*; of the obedience of subjects; of yeelding feare and reverence to  
Prin-



## DEDICATORIE.

Princes and Magistrates; of mutual love among men; and of *Justice* towards others. Contrariwise, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confusion, disorder, dissention, seditions, a decay of vertue, the increase of vice; sowing *Rocks*, & weeding *Endive*: shearing *sheepe*, and shrining *Foxes*. *Polity* without *Religion*, is like the *Almond Tree*, which being solitary, beareth no fruit; but ioyned with a plant of good nature & quality, proveth very fruitfull.

I write not these things to teach your Lordship, as a *Novyce* in *Religion* (whom the world knoweth to have beene trayned vp from your tender yeares therein, and to have shewed your selfe hitherto accordingly a zealous Professor of the same) but rather to let you feeble my purpose in publishing this Treatise: which is, to enforme men generally in the way of Religion and godlines.

It hath beene already xij. times Printed; containing in it matter of greater consequence, then *Plato* his *Commonwealth*,

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wealth, or *Aristotles Summum Bonum*, or *Tullius Oratour*, or *Moore's Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leadeth the way to true and sempiternall felicity.

But least in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I referre the goodnesse of the matter to your Lordships learned iudgement, and sublimed wisdoms relish.

And because it is once more by this last Edition to passe the hands of men, as currant by the stampe; not hauing been without a liuing Honourable Patron till now: most humbly craue of your Lordship, that your honourable name may bee as a *Foster-Father* to this my wandring *Orphant*; who, being a principall Pillar of this church and commonwealth (adorned by God, outwardly with honour in your person, and inwardly with

DEDICATORIE.

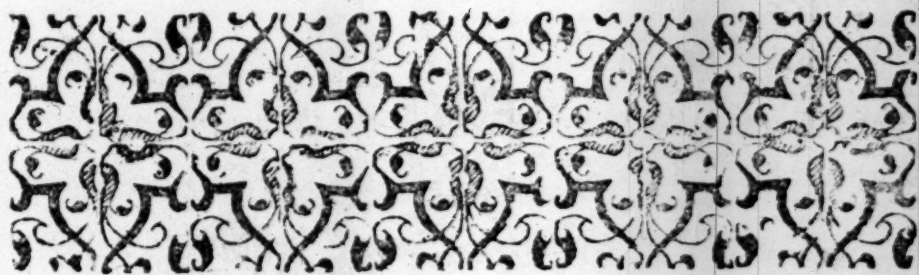
with many rich Graces) shall greatly  
aduance the same.

Thus presuming on your Lordships  
wonted courtesie shewed towards me,  
and crauing pardon for this my bolde  
enterprise, I right humbly take my  
leauē: resolving euer to be

at your Lordships Honourable

pleasure and commaund,

THOMAS TYMME.









TO all weake Christians  
that haue a desire to be saved.

**I**T is a necessary rule in policie  
(dearely beloved in our Lord  
and Saviour Iesus Christ) that  
those Cities should bee guarded  
round, which are besieged round: and it  
was CAMBYSES counsell also, that  
Citizens which would keepe their Cities in  
safety, and flourishing estate, would euer bee  
watchfull, as if the enemies were approach-  
ing. As this is good policy for Cities or gua-  
rison townes: so also Christ Iesus in the Gos-  
pell, knowing that his Church should haue  
many enemies, and foreseeing the danger that  
might come vnto it by security, commendeth  
and commandeth watchfulnes to his Disci-  
ples and Seruants. For, security hath euer  
greatly endamaged the Church of God.

Se-

## To the Reader.

Security made Bethel, Bethaven: the sweet valley, a valley of salt: Sion, a den for Foxes: and Hierusalem, Hieruschia: that is, a most homely and vnpleasant place. And who seeth not, that the great number of men at this day, are so lulled asleepe in the chaire of security, by the loue of the world, by the sinnefull delights of the flesh, by the subtle suggestions of Satan (which they suspect not) that they can as hardlie bee awaked, as Endymion from his endlesse sleepe? In the one eare, Security sounding, It is not yet time to repent: in the other eare, Presumption singing, It will be time still. And thus with the Dolphin they swimme in delights, when Destruction is neere: till at last, Desperation, the hand-maid of Security playeth her part, sheweth them the houre-glasse, and wofully telleth them, The time is past, It is too late now to repent: O wofull saying! The consideration hereof moued me (Christian READER) according to my simple art & skill, to frame this Booke, as a WATCH-BELL, to sound in the eares of all men, not a stroke



## To the Reader.

stroke alone, but twelue, in twelue seuerall Chapters: which may serue as the Wheele of a WATCH-BELL, to enforce it to yeeld forth the more shrill sound; thereby to awake the most d. owse-hearted sinners from their securitie and carelesse living, to enter into consideration how their case standeth with God: and finding themselves, by their fore-passed wicked life, not worthy of the least of Gods mercies, they may reforme their liues, and seeke speedily to bee reconciled vnto our Lord and Saviour Iesus Christ.

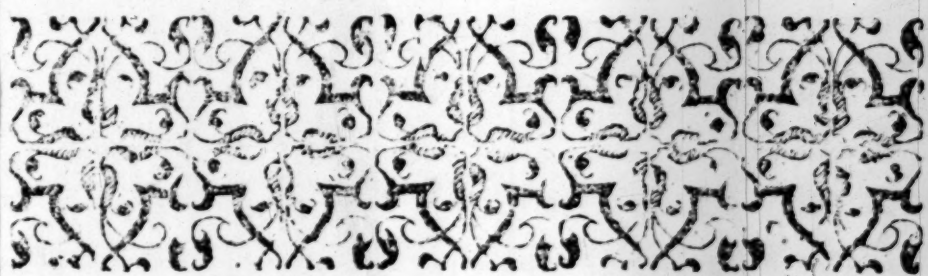
And I doe heartily wish that this labour of mine, may bee vnto all those which desire to bee Heires of the euerlasting Kingdome of Christ, so sweet a recreation in soule, as were the twelue fountaines of water in Elim, to the people of Israel, Numb. 33. and that it may yeeld a healing plaister to euery wounded soule, no lesse effectually, then the leaues of the tree of life, which bare twelue seuerall fruits) to heale the Nations, Apoc. 22.

Reade it therefore diligently, and with

## To the Reader.

a single heart; and I doubt not but in the end thou wilt finde that profit & benefit by it, as some well disposed have done heretofore: who haue voluntarily confessed, that it was the first meanes vnder God, that wrought their conuersion, and haue beene very importunate suiters for reprinting the same: wherein I haue done my best endeavour; and commend the fruit and good successe thereof vnto GOD. And therefore to him I will exor pray, that it may mightily worke ( by the assistance of his holy spirit ) the like effect in many; that the number of his Church may bee dayly increased.

A M E N.



## A Briefe of the Contents of this Booke.

**O**F the shortnesse, frailty, and miseries of  
mans life. Chap. 1. Fol. 1.

Of Death, and the Meditation thereof.  
Chap. 2. Fol. 26.

Of the generall day of Doome. Chap. 3.  
Fol. 48.

Of Hell, and the torments thereof. Chap.  
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Of the small number of them that shall be  
saued. Chap. 5. Fol. 97.

**A** Of Repentance without delay. Chap. 6.  
Fol. 123.

Of the meanes how to obtaine remission  
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Of



## *The Contents.*

Of the true liberty of Gods children, and the bondage of those where any one sinne raigneth. Cap. 9. Fol. 159.

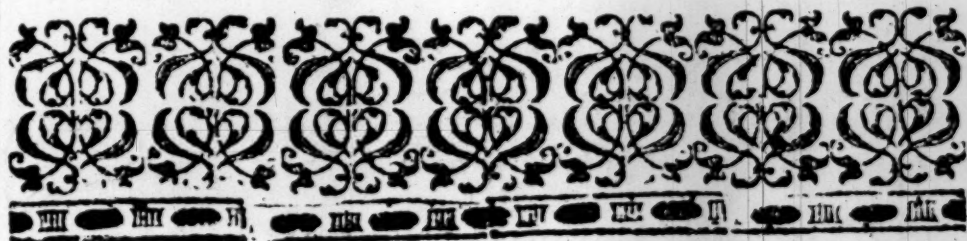
That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. Cap. 10. Fol. 170.

How we ought to behaue our selues in the crosses and tribulations of this life. Cap. 11. Fol. 180.

Of the alterations of true Religion in all ages: and of the vse that wee ought to make, that God hath afforded vs the benefit of the Gospell these five and fifty yeares, and vpwards; and freed vs from Popish tyranny, & conspiracies of bloody Traitors. Chap. 12. Fol. 206.

With a Treatise how we ought to prepare our selues before wee come vnto the Lords Table: and necessarie Prayers thereunto added.

A



# A SILVER WATCH-BELL.

## CHAP. I.

Of the shortnesse, frailty, and miseries of Mans life.

**H**is present Transitorie life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, because it continually plyeth to an end. For as they which are caried in Coaches, or sayle in Shippes, doe finish their voyage, though they still sit and sleepe: even so euery one of vs, albeit we be still busied about other matters, and perceiue not how the course of our life passeth away, (beeing sometime at rest, sometime idle, and sometime in sport and dalliance) yet our life alway wasteth, and we in poasting speed hasten towards our end.

Gen. 4.7.  
Sirac. 40.  
Psalm. 1,



2 The wayfaring man trauelleth apace, and leaueth many thinges behind him. In his way hee seeth stately Towers and buildings; he beholdeth them a while, he admireth them, and so passeth from them: afterwards he seeth fields, medowes, flourishing pastures, and goodly vineyards. Upon these also hee looketh a while, hee wondzeth at the sight, and so passeth by. Then hee meeteth with fruitfull Orchards, greene Forrests, sweet Riueres with siluer streames, and be-haucth himselfe as before. At the length he meeteth with desarts, hard waies, rough and vnpleasant, foule, and ouergrowne with bryars and thornes: here also he is inforced for a time to stay. He laboureth, sweateth, and is griened; but when he hath gone a while, he ouercometh these difficulties, and remembreth no more the former griefes.

3 Euen so it fareth with vs; One while wee meete with pleasant and delightfull things, another while with sorrowfull and grievous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and afflicted; he is now in the brambles, a trouble in some place, but he shall quickly come forth again, and then he will forget all his misery.

5 Fur



5 Furthermore, in high waies and foot paths, this commonly wee see, that where one hath set his foote, there soon after another taketh his steppes, a third defaceth the print of his predecessor's foot, and then another doth the like: Neither is there any one which long time holdeth his place. And is not mans life such? Aske (saith Basill) thy fieldes and possessions, how many names they haue now changed? In former ages they were sayd to be such a mans, then his, afterwards anothers: now they are said to bee this mans, and in short time to come they shall be called I cannot tell whose possessions. And why so? because mans life is a certaine way, wherein one succedeth, and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in euery age haue aspired to those dignities? And when they haue attained them, after long labours and trauels, in short time they are compelled to giue place to their successors, before they had wel warmed their seat. Yesterday one reigned, to day he is dead, and another possesseth his throne: to morrow this man shall dye, and another shall sit in his seat, none as yet could therein sit fast. They all play this part as

on a Stage; they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Therefore dearely beloued, mans life, is a way, and a seducing way to them which forget themselves that they are Pilgrimes, and Trauellers, and doe stand too much vpon those things which are occurrent in their iourney, with long delay : for the night will come, and it will come quickly, wherein no man can walke : and these men shall not come vnto that heauenly Hierusalem, but shall be a prey for the wilde Beastes which walk in the night, & for the infernal wolues. For the which cause, our Saviour Christ cryeth in the Gospell, Walke while yee haue the light, lest the darkenes come vpon you.

Iohu. 12.

8 There is nothing that doth so evidently set before mens eies the deceits of the world and the vanity of thinges present, as doth the due and diligent consideration of the incertainty, shortnes, frailty, and other grieuances and calamities of mans life. For all humane pride, and the whole glozy and abundance of the world (hauing mans life for a stay and foundation) can certainly no longer endure, then the same life abideth. So that riches, dignities, honours, offices, and such like, which men heere in earth haue a great regard of, doe many times forsake a man.



man, hee being yet aliue, and doe neuer continue longer with him then vnto the graue: For then when the foundation fayleth, the whole building must needs fall.

9 These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet Dauid therefore compareth our life to the fatte of Lambes, which wasteth away in the roasting: and to a new coate, which sone waxeth old, and is eaten with moathes. Esay to grasse, and the flower of the field, which to day flourisheth, and to morrow is cut downe and withered. Iob, to the burning of a Candle, which in the end annoyeth, and then euery man cryeth, put it out. What thing else is mans life but a Bubble, vp with the water, and downe with wind? What then is to be thought of humane pompe and glory, the which is more transitory and fraile then life it selfe?

10 This consideration, verily, hath opened the eyes of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in vs, let vs call to mind a few thinges concerning the breuity and miseries of Mans life. And to the end our meditation may haue an order, and that wee may keepe the parts therof in memory,

Witnesse the death of many thousands of late amongst vs; and let our mercifull deliuerance, neuer, O neuer, be forgotten

Hūbling themselves before the Lord in prayer.



it shall principally consist vpon the words of holy Iob, written in the beginning of the Fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman is of short continuance, and full of miseries. Hee shooteth foorth as a flower, and is cut downe; hee vanisheth also as a shadow, and continueth not.

11 To the end wee might want nothing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that hee might expresse the basenesse of the matter, of the which this most proud creature was made. For hee is called *Homo*, *homo*, because hee was created and made of the earth. Neither was he made of the be of the earth, but of the slime of the earth (as the scripture testifieth) being the most filthy and abiect part of the earth: among all bodies the most vile element. Among all the elements, the earth is the basest: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that hee was borne of a woman, he hath in few wordes

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and uncleane, that it is not for chaste eares to heare, but to be passed over in silence, as a thing most filthy and horrible to be told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him all our sorrows and calamities for our redemption, would in no wise beare this: & although hee vouchsafed to take vpon him our humane nature, and to suffer many reproches of his enemies, as, to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it unseemling his Maiestie, to bee conceived in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceived, doth he not indure great calamities in his mothers wombe, as it were in a filthy and uncleane prison, where euery moment he is in peril of his life? At the last, he is borne naked, weake, ignorant, destitute of all helpe & counsell, not able to go, to speake, nor to helpe himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, in possibility to



live a few daies, and the same few daies full of misery, deuoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth all things, who ouerturneth, troubleth and subdueth kingdomes, hee turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but it is ready to totter and to fall: and sure it is, ere long to fall. Man is scarce entred into the World, when as hee is admonished to remember his departure out of the same againe. The daies of man (saith the Prophet David) are Threescore yeeres and ten: and though some bee so strong, that they come to Fourscore yeeres, yet is their strength there but labour & sorrow, &c. Therfore the sum of our yeeres, whereunto all do not attaine, is Threescore yeeres & ten: the stronger bodies somtimes continue till Fourscore. From which yeeres, first of all if wee deduct those yeeres which Infancy & Childhood spendeth for all that time we liue not like men, neither are gouerned with Reason & Counsell

Psal. 90.

bu



but are carried with a certaine violent motion, Like vnto brute Beasts, which are deuoid of reason and vnderstanding: If also wee take away that time which passeth away when we sleepe (for sleeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather seeme a liuing death, then a liuely life: If I say, wee deduct all the time of Childhood & sleepe, that which remaineth will scarcely amount to 40 yéeres. And of these 40 yeaeres, we haue not one momēt of time in such wise in our power, that we can assuredly say, that we shal not die therin. For whether we eate, drinke, or sleepe, whether we be in labour & in rest, we are alwaies in perils. Wherefore not without cause our Sauioꝝ cryeth so often in the Gospel, watch because ye know not the day nor houre. The which is as much, as if he had moze plainely said, because ye know not the houre, watch euery houre; & because ye know not the day, watch euery day; and because ye know not the moneth, and the yéere, watch therfore euery moneth & year.

16 And to make this matter moze platne by a similitude; if thou sholdst be requested to a feast, and being set at the Table, seest befoze thee many & sundry sorts of meates, a friend of thine secretly admonisheth thee, that

Mark. 13.

that among so many dainty dishes, there is one poysoned: what in this case wouldst thou doe? Which of them darrest thou touch or tast of? wouldst thou not suspect them all? I thinke though thou wert extreamely hungry, thou wouldst refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy forty yeeres, thy death lieth hidden from thee, & thou art vtterly ignorant which that yeere shalbe: how then can it be, but that thou must suspect them all, and feare them all? O that we vnderstood the shortnes of our life! How great profit and commodity should we then receiue by the meditation thereof:

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which hee maketh of the beautifull Feathers of his taile, he reioyseth, he ietteth, and beholdeth euery part thereof: but when hee looketh on his feet, which he perceiueth to be black, and foule, he by and by with great misliking, baileth his top gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honors, they glory, and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, and appoint much for themselves



selues to perfozme in many yeares to come : this yeare they say, we wil beare this office, and the next yeare that : afterward we shall haue the rule of such a Prouince : then we wil build a pallace in such a citie, whereunto we will adioyne such gardens of pleasure, & such vineyards : and thus they make a very large reckoning afore-hand, who, if they did but once behold their fæte, if they did but thinke vpon the shortnesse of their life, so transitorie and vnconstant, how sone would they let fal their proud feathers, forsake their arrogancy, and change their purposes, their minds, their liues, and their manners?

18 And this breuity and inconstancy of life, is appointed vs befoze we bee borne. For man is scarce conceiued, when as hee is condemned to death : and when hee commeth out of the wombe, hee commeth out of prison, not to be free, but to vndergoe the crosse. And wee doe tend and hasten, as it were to death; some at one myles end, some at two, and some at thre, & other some when they haue gone further. And thus it commeth to passe, that some are taken out of this life soner, and some tarry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were t the gibbet, and we



wee daunce, wee laugh, and reioyce in the way, as if wee were secure from all manner of euils. But we are in this error, because we know not the shortnesse of our life.

19 Here then we see two wonderful and monstrous things: one is, that man, being scarcely borne, dyeth; when as notwithstanding, he hath a forme and shew of immortallitie: other thinges, how long they retaine their forme, so long they remaine: A house falleth not, all the time that his forme and fashion lasteth. The brute beast dyeth not except first hee forgoe his life, which is his forme. But man hath a forme which neuer is dissolued, (namely a mind, indued with reason) and yet he liueth a very short time.

20 But yet there is another thing to be seen, far more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water Bubble, and such like fading thinges, and that life to come shall neuer haue end: hee yet neuerthelesse setteth his whole minde most carefully vpon this present life, which is to day, and to morrow is not: but of the life which is everlasting, hee doth not so much

much as thinke : If this be not a Monster, I know not what may be called monstrous.

21 Thus hauing scene the shortnesse and mutability of mans life, let vs now also see the misery thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Euery word hath a great Emphasis : Hee is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the mind also, so long as it is captiued in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great : there is no member, no sense, no one faculty in man, so long as hee is heere vpon earth, which suffereth not his hell. Nay, all the elements, all liuing creatures, all the Devils, yea, the Angels, and God himselfe also bend themselues against man for sinne. To begin with the sence of Feeling : with how many kind of Feuers, Impostumes, Ulcers, sores, & other diseases is it afflicted : The volumes of Physitians are full of diseases, and remedies for the same; and yet for all this, there are dayly new diseases, and new remedies found out for them : and among the remedies themselues, it were to be wished, that there were one to bee found that were



were not more vehement to bere the sicke then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting off of Members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such, that many had rather chuse to die, then to vse these and such like remedies. Furthermore immoderate heat, exceeding cold, one while too much drought, another while excesse of moisture, doth offend and hurt the very sense of Feeling.

23 The sense of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharpe, salt, and unsauory, doe distemper it.

24 The sense of Smelling is compelled to endure and suffer many times all manner of stinckes, all vapors and fogges, and things of bad scent.

25 As touching the sense of Hearing, what ill tydings, how many cursed speakings and iniuries doth it heare, which like sharpe swords doe pierce the heart:

26 The sense of Seeing, how many things doth it behold which it would not: and how many things doth it not see, which it desireth:

27 As for Thought, how many horrible  
and



and fearefull thinges doth it imagine and  
faine?

28 What shall we say of vnderstanding?  
to what an innumerable sort of errors is it  
subiect? So as it seemeth to be like vnto a  
little childe, to whom a tedious & very hard  
knot to be dissolued is deliuered, and he con-  
tendeth what he can to vndoe it: & when the  
knot beginneth in one part to be opened, he  
sheweth it and reioyceth, and seeth not that  
the knot in the other part is more fast shut:  
so in like manner, God hath made this ge-  
nerality of all things, and hath set the same  
before mans mind, to be considered, & saith,  
Seeke & search out the reasons, and the cau-  
ses of all these things if thou canst, when as  
indeed the truth of the thing is more secret  
& profound, then mans vnderstanding (being  
placed in the prisō of the body) can reach vn-  
to. This is the cause that the Philosophers  
and worldly wise-men, haue fallen into so  
many & sundry sects, and dissentions about  
things euen of least moment. And they doe  
so contend among themselves, untill false-  
hoode, hauing put on the habite and vizour of  
truth, deceiueth them all. Hæreunto accor-  
deth the saying of the Preacher, chap. 3. God  
hath set the world in their heart. Or, God  
hath giuen them the worlde to dispute of,  
yet

yet cannot man find out the worke that God hath wrought from the beginning, euen to the end. **Be not curious therfore,** sayth Sirach. Chap. 3. vers. 24. in superfluous things: for many things are shewed vnto thee aboue the capacity of men. And yet we see, that the most ignorant doe many times soonest offend here in, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build Tabernacles with Peter, and lay plat-formes for the Church, whereof they haue no skill. Euery common person will be an Agrippa ouer Paul, and euery woman a Bernice, and euery meane person make a shop a Consistorie to controll a State, forgetting the proverbe, *Ne sutor ultra crepidam*: The shoemaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstanding. For how many meanes, how many reasons and waies doth it deuise to climb vp higher, and to grow in the opinion and estimation of Men: For the which cause, the Prophet Dauid in his Psalmes saith, that our whole life is like a Cop-web. For as the Spider is occupied all his life time in weauing of Cop-webs, and draweth out of his owne bowels those threds wherewith hee knits his nets,

to



to catch flies : and oftentimes it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the cop-web and the Spider, and throweth them together into the fire : Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readinesse, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies, which they haue taken, and promise vnto themselves rest in time to come; behold, Death (Gods hand-maid) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to Hell Fire; they being fast asleep in the Chaire of security : and so the worke, together with the Worke-Master, in a moment of time doe perish.

30 Neyther is the man of meanest capacity, and of least vnderstanding, free from miserie. Who can number the suspitions, the hatreds, the iealousies, the enuies, the cares, the desires, the vaine hopes, the griefs, and anguishes of mans mind? If hee doe euill, hee feareth the Iudge, banishment, whipping, reproches, and torments. If he do well, he feareth euill tongues. Who is able



to expresse with what insatiable desires all men are inflamed: Insomuch, that no man liuing is contented with his estate: but we are like vnto sicke men, which turmoile and tosse, first from one side of the bed, and then to the other, and yet neuer find rest.

31 After these things, behold and consider all ages. How weake is infancy: How ignorant is childhood: How light and inconstant is adolescency: How rash and confident be young men: How grievous and irksome is old age: What is a young boy, but as a brute beast, hauing the forme and shape of a man: What is a flourishing yonker, but as an untamed horse: What is an old man, but the receptacle of all maladies and sickneses: And in all these ages, with how great a heape of miseries and necessities are we ouerwhelmed: we must daily eate, drinke, & sleepe: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonied, if he consider how all the creatures which compass vs round about, doe bend their whole force, and fight against mankind: as if the things which haue been already repeated, were not

suffi

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scortch with his beames, that all things are parched and burnt vp with the heate thereof: at another time he taketh his course so farre from vs, that all things die with cold.

32 The earth also which is the Mother of vs all, how many men doth she swallow vp with her downe-fals, Gulfs, and quakings?

33 And what doe the Seas? How many doe they deuoure? Verily, they haue so many rocks, so many flats, and sands, so many Sirtes, so many Charybdes, and so many perillous places, that it is a most hard thing of all other to escape the danger of shipwacke: and they which are most safe in the Ship, haue but the thicknesse of a planke betwene them and death.

34 What shall I say of our ayre? Is it not many times corrupted? And doth it not engender and gather cloudes, thicke mistes, pestilence, and sicknesses?

35 As for the brute beasts, they yeld no reuerence to man their Prince: & not onely the Lyons, Beares, Tygers, Dragons, and



other greater wilde beasts, but the verie Flies also, Gnats, Fleas, and other of the most small sort of living creatures, so wonderfully, and very vehemently trouble, bere, afflict, and disquiet man.

36 It were to be wished, that wee had no worse enemies then the brute beasts, & that wee had no cause to stand in feare of men themselves: but these also are full of frauds, deceits, iniuries, euill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & Guns, with diuers other instruments of mans malice? Do not these destroy and consume more men, then do sicknesses & diseases? Histories report, that by one onely Iulius Cæsar, (which is sayd to haue been a most courteous and gentle Emperour) there were slaine in severall battels eleuen hundred thousand men. And if a man of mildnes & meeke spirit did this, what shall wee looke for at the hands of most cruel men? neither lands nor seas, nor desert places, nor priuate houses, nor open streets are safe from ambushments, conspiracies, hatreds, emulations, thæues and Pirats. Are there not berations innumerable, persecutions infinite, spoiling of fields, sacking of cities, preying vpon mens goods, fiering of houses,



houses, ymprisonments, captiuities, gally-flaueries, renegations of Christianity (by torments inforced) beside death it selfe, which men daily suffer at the hands of men: And this is that ciuill and sociable creature, which is called humane; which is borne without claws & hornes, in token of peace and loue, which hee ought to embrace. Moreover, not onely enemies, but also friends, and the maintainers of peace and iustice are fierce and cruell against men. O Man, the very store-house of calamity! And yet thou canst not be humbled, but art proud still.

37 Neither haue we onely those foresayd corporall enemies, which wee may see and shun: but which is more perillous, we haue also ghostly enemies, which see vs, and wee doe them. For the Diuels which are most crafty, cruell, and most mighty in number and strength, doe nothing, practise nothing, and thinke vpon nothing else, then how they may tempts, deceiue, hurt, & cast men downe head-long into hell-fire.

38 The holy and blessed Angels also, do many times fight against sinfull men. For who burnt Sodom and Gomorrah with the Inhabitants therof with fire & brimstone? The Angels. Who slew the fourescore & five Thousand Men in the hoast of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod? The Angels. Who assisted *Ioshua* against the Cananites & Jebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometime sheweth himselfe towards man, as towards an enemy: which caused holy *Iob* to say, Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper, hast now bidden battell against mee?

40 Moreover, and beside all these things, there is yet a ciuil and internall war, which man hath within his owne bowels continually. For what man is hee which feeleth not the strivings and contentions of his affections, will, sense, and reason? Insomuch that man himselfe doth afflict himselfe, and vnderstandeth it not, and is a greater enemy to himselfe, then any other can be. For, who doth greater harme to thee, then thou doest to thy selfe? Who more then thy selfe letteth thee, & turneth thee away from thy felicity?

41 Who then seeth not how truely it is sayd, Man that is borne of a woman, is of short continuance, and full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall vpon him



him from euery part? And as the white in a Butt, that the arrowes and dartes of all miseries may be directed vnto him.

42 But let vs see what followeth, Hee shooteth forth like a flower, & is cut downe. Whereby he teacheth, that mans life is fraile and transitorie. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing sound more fading and vanishing: euen so man, during the time of his Childhede and flourishing youth, seemeth to be of a wonderfull comelineesse; but his beauty is of small price, because it is more brittle then the glasse: seeing that man carrieth alwaies the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can be no reason giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead in their beds: and many very sodainely haue dropped downe in the highwaies & streets, as they haue walked about their affaires. And this is no wonder, if wee consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrowne with a smal pufte of wind.

44 And how I pray you, cometh it to passe, that clocks are so easily stopped from  
 C 4 their

their course: Is it not because they are made by Art and skill: skil with so many wheeles, that if one be stayed, all the rest bee letted: If this befall Clockes, that have wheeles of yron and Steele: how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines wherof are not of yron, but of clay: Therefore, let vs not wonder at the frailtie of mans body, but at the foolishnesse of mans mind: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

45 Furthermore, there is another misery which is signified to vs by the comparison of a Flower; Namely, the deceitfulnesse of mans life: the which indeed is the greatest misery. For, as fained vertue is double iniquity: so counterfeit Felicity, is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnifie vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being euer mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleue that they shall haue time to fulfill all their lusts,  
and



and yet time & space enough to repent them.

46 Holy Iob concludeth his sentence thus, Hee vanisheth also as a shadow, and neuer continueth in one stay. To make this more plaine, behold and consider the ages of man, and thou shalt evidently perceiue the alterations of humane life: Childhoode is weake as well in mind, as in body. Flourishing youth is weake in mind, but strong in body: ripe and manly age, strong both in mind and body. Old age strong in mind, and weake in body. Crooked old age, is in this twice a child, weake both in mind, and body. Therefore hee flyeth as it were a shadow, and neuer continueth in one stay.

47 Beside this, he is now wise, now foolish: now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loueth, anon he hateth: now he hopeth, by and by hee feareth: one while he laughes, another while he weepes: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, sheweth not so many changes to vs, as doe the daily and almost sodaine alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miseries. And although they cannot repose their hope, and assurance in the present things of this life:

life: yet doe they not remoue the thoughts of their mind, their counsels, their woꝝkes and endeauours, vnto the happinesse of the life to come. And if it were possible, they would make the place of their exile and banishment, their country and inheritance. But in vaine they desire this: for death commeth and playeth the last Pageant, shutting vp and finishing the life of all calamities.

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## CHAP. II.

Concerning *Death*, and the Meditation thereof.

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**T**he error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to haue alway before their eyes. For here hence commeth Pride, Ambition, too much carefulnesse for the body: hereof also come these towers, which we build vpon the sand. For if we did consider what wee should



Should bee after few dayes, our manner of living, would be, peradventure, more humble and temperate. For who would haue a high looke and a proud stomacke, if he would with the eyes of his minde behold what manner of one shortly after hee shall bee in his graue? Who would then worship his belly for a God, when hee weigheth with himselfe, that the same must in a short time be wormes meat? Who would be so in loue with money, that hee would run like a mad man by Sea and Land (as it were through water and fier) if hee vnderstood that he must leaue all behind him, sauing his winding-sheet? If this were thought vpon, all our errors would soone be corrected.

2 The word of God telleth vs in many places, of this vanity: to the end wee might the more earnestly seeke a better course, and more happy life. The Prophet desireth of God, that hee may learne to number his daies, to the end he may apply his heart vnto wisdom. For, vnlesse wee thinke vpon death, we cannot apply & fashion our selues to a godly life: Yea, wee finde daily in our selues by experience, that the forgetfulnesse of death makes vs apply our hearts to folly and all kind of vanity. The holy men of olde time, were wont in such wise to keepe an account

count of their dayes, that aboue all things they might apply their hearts to wisedomē. Of all Arithmetical rules this is the hardest, to number our daies. Men can number their herds & droues of Oxen, & of Sheepe: they can account the reuenewes of their Manors and Farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their daies are infinite and innumerable, and therefore doe neuer begin to number them. Who sayth not, vpon the view of another: Surely, yonder man looketh by his countenance, as if he would not liue long? Or, yonder woman is old, her daies cannot be many: Thus we can number other mens dayes and yeeres, and vtterly forget our owne. Therefore this is the true wisedomē of mortall men, to number their owne dayes, and like skilfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by their departure out of this life, (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last wee may come to the hauen of rest.

3 The case standing thus, we cannot, nor ought



ought not to doubt, but that the Diuell, a most cruell enemy of mankind, laboureth all that he can, to take away frō vs the most wholesome remembrance of death, which by most euident demonstrations setteth before our eyes the breuity of our life, the misery of our flesh, the deceits of the world, the vanity of things present, and wherunto all humane beauty, and the vniuersall gloze of the world shall come at the last. For otherwise, how could it be, that we should at any time forget a thing so fearefull, and which by no manner meanes we can shun and auoyd?

4 If a light suspition of some losse, either of our goods, or of honour, doth preuaile so greatly with vs, that many times it taketh from vs our sleepe, what might the meditation of most assured death doe? which is more terrible then all other terrours beside.

5 Wherefore, as they which in open games of actiuity, as of shooting, and wrestling, and such like, doe long before the day come, thinke vpon the same, and doe exercise their hand and Bowe, spending and consuming many Arrowes at the marke, that in the day of tryall for the best game, they may shoote nearest the marke: and as Fencers, which are to play their prizes of tryall, doe daily try their strength, and exercise their

Wear

Weapons, bending their whole mind how they may best foile their enemies, that when the day cometh they may haue honoꝝ, and triumph: euen so ought we to doe, foꝝ whom a greater reward without all comparison is set, if we die well: and if otherwise it come to passe, wee shall be punished with vspeakable shame and reproch.

6 And this our meditation of death shall bee handled in no other order, then the same which our death and departure from this life bringeth with it. Foꝝ, as they which are to run a race, doe oftentimes leade the Horses by and downe the running place, that they may see, and be acquainted with all the stones, breuen places, and other impediments in the same; that when the day cometh, they may finish the race without stay or stop: euen so wee, which whether we will or no, must measure and pace the race of death, shall doe very well, if now in our mind and memorie we frame this race, and do diligently consider all those things which are in the same; especially, seeing the way is most obscure, & full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumble in it, shall neuer more finde any hope of saluation.



7 Therefore, that wee may begin there where this most bloody battell hath his originall, wee ought diligently to consider the same: namely, that then death doth especially come, when men doe least thinke of it. Whereupon the Apostle Paul saith: The day of the Lord shall come, as a Theefe in the night. And in the Apocalyps: Behold, I come as a Theefe. And Theeves haue this property, that they breake open houses to steale when men are most fast asleepe, and when they least suspect any such thing.

8 Whereupon the Prophet Amos hath these words, In that day will I cause the sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high noone of their age, when they thinke that they haue yet many yeares to liue, when their minde is occupied about their gaine, about their assayses, about their honours, buildings, marriages and pleasures: when they say vnto their soule; Soule, thou hast much goodes laid vp in store for thee many yeeres, eate, drinke, rest, and bee merry: then shall suddenly be sayd to them; Behold, death is at the doore: thou foule, this night shall thy life be taken away from thee: and whose are then those things which thou hast gotten?

9 Then

9 Then death, vnlooked for, frustrateth all our counsels, cutting off the Webs of our deuises, and with one stroke hee casteth downe, and layeth flatte to the ground all those Towers builded in the ayre: and then what a wound doth the heart of the sinner receiue, which loueth this present life, when the Physitian sayth vnto him, Thou must from henceforth thinke no more on life, but of death:

10 Heere first of all, all those things which he loued in time past, offer themselues vnto him, from the which hee shall bee pulled away, and separated by death, whether hee will or no. The body shall die once; but the heart shali die so often as the things bee in number which hee loued. Then in very deed shall the most cleare light be turned into darkenesse; because those things which were afore-time occasions of great ioy, shall be now horrible verations and torments. It is a most swæte and pleasant thing to them which liue, to see their louing and faithfull Friends, to remember their honours, to thinke vpon the pleasures past, and to come: but all these things in the time of death, shall be as swords, as torments, and most bitter potions.

11 But if it bee a hard matter to bee pulled



pulled away from those things which do not so nēerely touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For, such two louing familiars, which haue alwayes liued sweetly together, euen from the Mothers wombe, cannot bee separated without great grieve. If the Dre doe commonly low and mourne, when his yoke-fellow, which was wont to draw with him, is taken away, how will e- uery one of vs mourne, when the mind shall be separated from the body? Then will the body and the mind, with teares repeate a- gain & againe. Dost thou thus separate, bit- ter death? O death, dost thou thus separate?

12 And when the cogitation of so sharpe a separation is dēpely settled in our minds, then griefs follow griefes, and sorrow com- meth vpon sorrow: for then it commeth presently into the mind, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a con- dition. What? The body that now liueth, which seeth, which heareth, which speaketh, shall it bee made (after one houre) in a  
D moment,

moment, blinde, deafe, dumbe, without spirit, without life : Shall I haue then in stead of a large Wallace, a base Sepulchre : In stead of a soft bed, the hard ground : For delights, rottennesse : For swæte smells, stinkes : and in stead of seruants and familiar friends, wormes : And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding , euerie man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when hee beholdeth that eternity, and that new Region, vnknowne to all men liuing, which hee then alone and naked is to enter : and againe, when he vnderstandeth that there is to bee found in the same, both euerlasting glory, and perpetuall paine and misery , and knoweth not of which he shall take his part : it cannot bee told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When hee perceyueth plainely, that after two houres he shall be either in eternall ioyes, or in euerlasting paines : Is not this a crosse surpassing all other crosses :

14 This incertainetie therefore of blisse, or of a cursed estate (which after two houres  
the



the sinner expecteth, that remembreth his sinnes, and feareth the iust iudgement of God without hope of remission or faith in Christ) bringeth a hell in mind, not to be expessed. For by how much the Kingdome which he desireth is of largenesse, & by how much the fiery Furnace which he feareth is terrible, by so much greater shall this perturbation be. For, from the one, Angels shall come to carry the faithfull vp into heauen: and from the other, infernall spirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that he shall call to mind the account which hee is to make to God, of all his words, deeds, and thoughts. For of it selfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully bere and disquiet the Diuels themselves. For as, so long as wee liue, they set forth vnto vs the mercie of God, and doe also commend the same, and doe strive all that they can, to keepe vs from meditating of his iustice and iudgements: euen so now on the contrary part, they extenuate, and make his mercy insufficient, and doe set before our eyes the greatnesse and severity of the Lords iustice.

16 Then the sinner will beginne to  
D 2 tremble,

tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his onely Sonne, will he spare me which am guilty of so many sinnes: If this be done in the græntree, what shall befall that which is seare & drie: If the Prophets, if the Apostles, if the Martyrs, after they liued godlie so many yeares, entered not into the Kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire: which know no good that I haue done.

17 If the Scripture be true, which saith, Hee will render to euery man according to his works: I which haue done so great wickednesses, what should I looke for but eternall torments: If the Apostle lye not (as indeed hee doth not) when hee saith, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing: If no polluted thing shall enter into the Kingdome of God, how shall I, which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance:

18 Then therefore all his sinnes which he committed with so great facility, when hee liued, shall violently inuade the sinfull man like an host of his enemies. Then the  
fear



feare of punishment will open the eyes, which sleeping Security in sinne befoze, had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkenness, lying, periurie, idle words, vncleane thoughts, and negligent slacknes in all good works, will come to remembrance. How heauy and grieuous will they then seeme to bee, which now seeme so light, and are done with so much sweetnesse and pleasure! And how greatly will they then torment the mind of the sinner!

19 For, who is able to expresse that last agony, wherein the Soule fighteth with sore and painefull sickness, with the temptations of Diuels, with feare of the iudgement to come, and all this at one instant? Then cometh that last perturbation, the failing of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint and hollow, the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the feet die, and the Arteries send forth a cold sweat.

20 These things which appeare outwardly, are grieuous and full of horroz: but they are, without all comparison, more grieuous and horrible which are felt inwardly.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yeres serued God, doe feare at the time of their departure; what shall they doe which many yeares haue serued the Diuell, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vpward, they shall see the dreadfull sword of Gods iustice: if down-ward, they shall see a great gulfe gaping, and hell fire: if the time past, they shall see all things banished away like a shadow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assault of the Devils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 That wee might vnderstand and know what manner of battell this is, and what manner of burthen to be bozne in this houre. We would then verily be other manner of persons then hertofore we haue been. All these things saith teacheth, nature pro-  
claim



claimeth, experience testifieth, and it is evident to euery one of vs, that we shall come vnto that state, wherein we will desire with all our heart, that we had bridled our selues from all wickednesse, that we had exercised all the works of vertue, that wee had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present thinges onely: let vs wisely prouide for thinges to come, and so by the grace of God wee shall bring to passe, that the same houre which to others is the beginning of sorowes, to vs shall bee the beginning of ioy and felicity.

23 Thus farre wee haue shewed what may befall a man at the point of death, vntill the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carcasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly bee indured. To be short, it is a little better (as touching the substance) then the body of a horse, or a dog which lyeth dead in the fields, and all that passe by stop their noses, & make hast away, that they be not annoyed with the

sight and stinke thereof. Such is mans body now become : yea, and though it were the body of a Monarch, Emperour, or King. Where is now that Maiesty, that excellency, that authority which he had afore time, when all men trembled to behold it, & might not come in presence thereof without all reuerence and obeysance? Where are all those things become? Were they a dreame, or a shadow?

24 After those things the funerall is prepared, the which is all that men can carry with them, of al their riches and kingdoms: and this also they should not haue, if in their life time they did not appoint it for their dignity and honour. For the Prophet Dauid saith truly: Be not thou afraid, though one be made rich, or if the glory of his house bee increased; for hee shall carrie nothing away with him when hee dieth, neither shall his pompe follow him.

25 Here now a pit is digged, seauen or eight foot long, as if it should serue for Alexander the great, whom the World could not containe, and therein the dead carkasse is contented to dwell alone continually: the which so sone as it is come, the wormes doe welcome, and the bones of other dead men are constrained to giue place.



26 In this house of perpetuall obliuion and silence, the carkasse being wound in a shēte, and bound hand and foote, is shut vp, though it need not to haue so great labour bestowed vpon it: for it would not run away out of that prison, though the hands and feet were loose.

27 And now, if wee doe but consider a little of the Tombes and Sepulchres of Princes and Noble men, whose glory and maiesty wee haue seene when they liued hēere on earth, and doe behold the horrible formes and shapes which they now haue: Shall wee not cry out as men amaze; Is this that glory? Is this that highnes and excellency? Whither now are the degrees of their waiting seruants gone? Where are their ornaments and Jewels? Where is their pompe, their delicacy & nicenes? All these things are banished away like the smoake, and there is now nothing left but dust, horror, & stincke.

28 But now, leauing the body in the grane, let vs consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolved from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, & a new manner of thing. What then shall the miserable and sinfull Pilgrime  
do,

Doe, when he shall see himselfe alone in such an vnknowne Region, full of horroz: How, and by what meanes shall hee defend himselfe from these most fierce theues, and horrible monsters, which in those vasse desarts do assaile passengers: This verily is a fearefull iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Judge, the seuerity of the Iudgement, the diligence of inquisition, & the multitude of witnesses?

30 In this Iudgement, teares will not preuaile; prayers will not bee heard; promises will not be admitted, repentance will be too late: & as for riches, honorable titles, Scepters, and Diadems, these will profite muchlesse. And the inquisition shall be so curious & diligent, that not one light thought, nor one idle word (not repented of in thy life past) shall be forgotten. For truth it selfe hath said, not in iest, but in earnest, Of euery idle word which men haue spoken, they shall giue an account in the day of Iudgement.

31 O how many which now sime with great delight, yea, euen with greedinesse (as if we serued a God of Wood, or of Stone, which seeth nothing, or can doe nothing) will  
bee



be then astonished, ashamed, & silent! Then shall the dayes of thy mirth bee ended, and thou shalt be ouerwhelmed with euerlasting darkenesse; and in stead of thy pleasures, thou shalt haue euerlasting torments.

When Jeremy had remembred all the calamities and sins of the Iewes, at the last he imputeth all to this: She remembred not her end, *Lamen. 1. 9.* So, If I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honoꝝ and dignity, why couetous persons care for nothing but their golden gaine, why voluptuous Epicures care for nothing but their pleasure, why the Pastor careth not for his flocke, noꝝ the people for their Pastor, I may say with Jeremy, they remembred not their end. When Salomon had spoken of all the vanities of men, at last he opposed this *Memorandum*, as a counterpoize against them all, Remember that for all these things, thou shalt come to Iudgement: As if hee should haue said, men would neuer speake as they spake, thinke, as they thinke, noꝝ doe as they doe, if they were perswaded, that these thoughts, words and deēds, should come to iudgement. What if wee had dyed in the dayes of our ignorance, like Iudas that hanged himselfe befoꝝe he could see the Passion, Resur:

Resurrection, or Ascension of Christ Iesus : we should haue numbred our daies, and our sinnes too : but alas, how many dayes haue we spent, & yet neuer thought why any day was giuen vs : But as the old yere went, and a new came, so we thought that a new would follow that : and so we thinke that another will follow this : and God knoweth how soone we shall be deceiued : for so they thought too, that are now in their Granes. O deare Brethren, this is not to number our dayes, but to prouoke God to shorten our daies. I that writ this, thou that readest this, and all you that heare this, which of vs haue not liued twenty yeaes, yea, and some thirty or forty, & happily some many more, and yet wee haue neuer applyed our hearts aright vnto wisdom : O, if we had learned but euery yeaere one vertue, since we were borne, we might by this time haue been like Saints among men ; wheras, if God at this present time should call vs to iudgement, it would appeare, that wee had applyed our hearts, our minds, our hands, our feet, our tongues, yea, & our whole bodie, to riches, and pleasures, to lying & deceyuing, to swearing and forswearing, yea, and to all kind of sin and wickednes : but to true vertue and wisdom, we haue not applyed our hearts,

God



God of his mercy giue vs grace to see our former sinnes, truly to repent vs of them, & to amend our liues hèreafter, that wee may liue with him for euer. Surely, if man could perswade himself that this were his last day as it may be, if God so please, he would not deferre his repentance vntill to morrow. If he could think that this is his last meat that euer he shall eate, he would not surfet: if he could belieue that the words which he doth speake to day, should be the last words that euer he would speake, hee would not offend with his tongue in lying, swearing and blaspheming. If he could be perswaded that this were the last lesson, the last admonition, or the last Sermon that euer God would affoord him, to cal him to repentance, he would read it, or heare it with more diligence then euer he hath done before. ¶ I beseech you remember your selues, while it is to day, least you repent your selues when it is too late: of all we that be hère, which of vs can assure our selues of life till to morrow? Or what if we should liue, thrée, foure, or five yeeres, or what if twenty yeeres, who would not liue like a Christian twenty yeares, to liue in Heauen with Christ eternally? Wee can be content to serue seauen yeares Pzentise, with great labour and toyle, to be instructed in

in some Trade, that wee may liue the more easily the rest of our dayes, and wee must labour notwithstanding afterwards : and can wee not bee content to labour in the things of God a little while, that wee may rest from our labour euer after? Christ said to his Disciples when hee found them sleeping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray? can we not fast? can wee not suffer a little while? Hee which is tyred, can trauell a little further, one step more to saue his life: and therefore God would not haue men know when they shall die, because they should make ready at all times, hauing no more certaintie of one houre, then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Aduocate before he be a Judge: for no man knoweth so well what is necessary for vs against that day, as hee that shall bee the Judge of our cause. Hee therefore cryeth thus vnto vs; Walke while ye haue the light, least the darkenesse come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the coming of their Lord, &c.

33 They that thus watch and wait, are  
sure



sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy : of the which happy dissolution, the Scriptures thus record : I am now readie to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for mee the Crowne of righteousness, &c. *2.Timoth.4.6.7.8.*

As the Hart brayeth for the Riuer of water: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come to appeare before the presence of my God? *Psal.42.1.*

The righteous shall liue for euer: their reward also is with the Lord, and the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them. *Wisd. Chap.5. 26.*

Bring my soule out of prison, that I may praise thy name. *Psal.142.7.*

I desire to be loosed, and to be with Christ, which is best of all. *Phil.1.13.*

For wee know, that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God; that is, a house not made

made with handes, but eternall in the Hea-  
uens. 2. *Cor.* 5. 1.

Let these things be oftentimes thy medi-  
tation and study: that so despising the things  
of this transitory life, and passing thy steps  
in the pathway to felicity, thou maist at the  
last obtaine the reward which our Saviour  
Christ hath promised, Come yee blessed of  
my Father, &c. Which Lord for thy mercy  
sake grant vs, Amen.

### CHAP. III.

Concerning the generall day  
of Doome.

**F**oasmuch, as The feare of the  
Lord is the beginning of wise-  
dome, and all for the most part  
are restrained from sinne and  
wickednesse, by the feare of pu-  
nishment and paines, and are brought to  
a good mind and purpose; they which ex-  
clude his feare out of their heartes, doe  
shut vp against themselues the true and  
wholesome repentance. For as the Scrip-  
ture



ture testifieth, the feare of the Lord expelleth sin, and he which is without feare, cannot be iustified. The which St. Augustine by a very proper similitude setteth forth; If there bee no feare, there is no entrance for loue: euen as wee see when a man seweth, the threed is brought in with a neede, the neede first entreth, but except the neede go out also, the threed followeth not: euen so, feare first possesseth the mind, but feare remaineth not there alone, because it therefore entred to bring in loue. Wherefore to awake vs sleeping in sinnes, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospell threaten vtter darknesse, gnashing of teeth, euerlasting fire, and other torments of Hell: that at the least wise for feare of paines and torments, we might brydle our mindes, our eyes, and our hands, from sinne & wickednesse.

2 This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearefull and so grieuous, wee scarcely forsake our sinnes: what would wee doe if God did not threaten at all? Therefore I hold this, that the feare of the Lord is as it were, the Parent and keeper of righteousness, temperance loue, and of all vertues.

¶

3 But

3 But there is nothing that doth more worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, and their matters determined. Insomuch that Saint Augustine affirmeth, If Christian men should heare no other Gospell, then that wherein the generall iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesses; and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, we will handle two notable points concerning the iudgement to come. The first, shall bee concerning the greatnesse and horrour of that day: and of the fearefull signes that shall goe before the same. The second, shall bee concerning the raising vp of the dead bodies, and the comming of the Iudge.

5 The greatnesse and horrour of the last day may be knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shall it not indeed be a very great day, which shall comprehend all the dayes of all ages, aswell those that are past, as those that are to come? For, in that day men shall render an account of all the daies that are past. In that day God will poure out that infinite treasure of his wrath and indig-



indignation which he hath heaped vp in the space of all the worlds that are past. In that day the motions of the Heauens shall cease, the course of the Starres, the reuolution of yeares, the vicissitude or returne of months and dayes, the decay of mortall things, all the cogitations of men, all their studies, all their arts, all their disciplines, all their affaires shall rest in eternall silence.

6 Also in that day it shall be decreed by the sentence and irreuocable constitution of the most high and eternall Iudge, what state and condition euery one of vs shall haue, and retaine in all eternity of worlds.

7 And not without cause, the holy Scriptures haue called it the day of the Lord: for as all the daies of men going before, are called their daies, because men watch in them, and do whatsoeuer they will, and God beareth, suffereth, endureth, expecteth, and after a sort sleepeth, and resteth in them: even so then the day of the Lord shall shine, where in he shall continually waken, and shall doe whatsoeuer hee will, and we (whether wee will or no) must suffer and endure.

8 Thou now dost adde sin vnto sinnes, & cease not to offend God dayly, and God is silent at all these things. And why so: because this day is thy day: but the day shall

come, believe mee, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue bene done vnto him.

9 Thus wee see, that all Eternitie comprehendeth two dayes onely: The one, of man; the other, of God. In the one, men shall watch, and God shall sleepe: In the other, men shall sleepe, and God shall watch.

10 How horrible this day shall bee, wee cannot plainely vnderstand, and yet we may gesse at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: even so before that great and most fearefull conflict which shall bee in the day of the Lord, God is wont with his seuerall bandes to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while floods of waters, and another while drought (as it were his horsemen to invade vs) who when they haue dammified vs, retire, & abide in their tents.



If therfore, wee so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorowes and short excursions : what I pray you, will we doe; when the last and generall conflict shall come : at what time all tribulations, extremities, calamities, and miseries shall all fight against vs :

12 And if we doe yet more fully desire to know the greatnesse and horroz of that last day, let vs consider those signes which shall a little while come befoze that day. Therfore befoze the comming of that great day, heauen and earth, and all the Elements shall giue signes. For there shall be signes in the Sun, in the Moone, and in the Stars, and vpon the earth, trouble among the Nations with perplexitie : the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when hee draweth nere to his end, the humors in him, as certaine elements are troubled, and his eies, which are as the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser stars, doe by little & little fall and faile, and his mind & reason (as the power of heauen is moued

from his seat) wandereth and erreth : euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shall be turned into darknesse, and the Moone into bloud, and the Starres shall fall from Heauen, the ayre shall be full of whirle-winds, stormes, coruscations, flashing Meteors, and Thunders : the earth with fearefull trenblings, and swallowing Gulfs : the floods of the Sea shall swell so high, as if they would ouer-flow the whole world : and the rozing and raging noyse of the fretting billowes & tossing waues, shall greatly terrifie. Men therefore shall wither and waxe pale with feare and horrour, and trembling shall bere them more and more ; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and the boystrous waues begin to tolle and beate the Ship, & the men which are in the same, do behold the horrible lightnings, and fiery flashings in the ayre, and the furious windes also making the Sea to swell & rage in such wise, that now they see themselves tossed aloft, & then anon carryed downe into the deepe : they begin presently to cry, to feare, to tremble, to call for mercy, to mul-



multiply their prayers, to craue time of repentance, to commend their Saluation to Almighty God: and to be short, they begin to thinke of the amendment of their manners, and to haue better purposes. When thinke with thy selfe, what manner of mind men will haue when they shall see Heauen & earth, and all the Elements to haue their peculiar & proper tempests; when the Sun shall strike a horrour into mens heartes with his fearefull darkenesse, and the Moone being turned into bloud, shall terrifie them that behold it, and the Stars with their fals shall threaten, (for they shall fall so thicke, that the Firmament shall seeme to be quite without light) and the ayre with continuall fiery Meteors shall seeme to burne, the Sea shall swell exceedingly, and the most high mountains being shaken with earthquakes, shall fall with exceeding great noyse.

15 Who then will take pleasure to eate: who will take delight in drinke: who will then haue any desire to sleepe: nay, who dare once then slumber, or to take the least rest amidst so many tempests and stormes: O miserable and vnhappy sinner; ouer whose heads all these signes doe hang, and doe fore shew vnto them extreame calamity! O happy men, yea thrice, foure times, ten times,

yea, a thousand times happy & blessed, whose conscience in that time will make them merry and glad!

16 Thus farre wee haue considered the greatnesse of the last day, & the signes going before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangell shall come downe from Heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which *Hierome* thought that hee euer heard sounding in his eares, whatsoeuer hee were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sicknesse, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoyle in a moment, which hee hath taken away from the world: and hee shall bee sent away into everlasting banishment beyond all lands, Seas, and beyond the world, and the borders of all liuing things. For as *S. Iohn* sheweth in his Revelation, then shall the Sea yeeld vp her  
Dead



dead which it hath swallowed, and death and Hell shall doe the like.

19 What a sight shall there be then, when Sea and Land shall bring forth in all places so many bodies, so vnlike one to the other, so different, and so vnequall: And when as at one and the selfe same place, so many Armies shall come together from all parts of the world; In that place *Adam* (the Father of the Nations of the earth) shall see all his posteritie come together, and shall maruell. There we shall see *Xerxes*, *Darius*, *Alexander*, *Cesar*, and other Monarchs of the world: but yet hauing other formes, other manners, and other mindes, then they had when they liued here. For, at the sound of the Trumpet, Kings, and Nations, and all the world shall tremble, they shall strike their breasts and mourne.

20 Moreover, although all men shall be restored vnto life: yet neuerthelesse, there shall be great difference betwene those bodies which shall be restored to holy men, and those which the wicked and vngodly shall receiue. For they shall be more shining then the Sun, and shall be beautified with vnspeakeable brightnesse: but the others, most foule and ugly, and more terrible then death it selfe.

21 What pleasure I pray you shall the blessed

blessed Soules haue when they shall be ioyned againe to their bodie, as to their most sweet Brethren, after so long banishment, neuer to feare any more a separation: What, I beseech you, shall flesh fee, when it shall be raysed from dust, and shall see an vnwonted light? And when the Soule shall come vnto it, & say, God saue thee my Sister, and most sweet Spouse, the winter is now gone, the storme is past: arise my Beloued, and come, the Lord hath fulfilled our desire: thou hast been the companion of my trauels and labors, thou hast, for the Lords sake, suffered with me persecutions & iniuries, thou hast been with me in watchings, in fastings, and vnder the crosse of repentance, thou hast liued with a temperat & spare diet to feed the poore, thou hast not exceeded in apparrell that thou mightest cloath the naked: equity therefore and reason requireth, that the things which thou hast sowne with me in teares, thou shouldest also reape with me in ioy: and that seeing thou hast been a companion with me in my labors, thou shouldest also be partaker with me of my pleasures, riches, and glory: Then shall the Soule sweetly embrace the body, & the body ioyfully kisse the Soule, & they shall be ioyned together with most happy and indissoluble knots. And then  
 with



with how great ioy and gladnesse shall they dwell together in one : For from thenceforth appetite shall not contend with will ; nor sense with reason : but being ioyned together in one, with the league of amity, peace and concord, they shall enjoy the delights and ioyes of Heauen euerlastingly.

22 And contrariwise, with what anguish shall the Soule of the sinner be tormented, when the foule, ill-fauoured, deformed, and fearefull body is offered vnto him : With what words thinkest thou, will they salute one another : O vnhappy body, will the Soule say ! O the beginning and end of my calamities ! thou hast brought mee to these torments with thy inticements : and now I am come, not as it were into the house of rest, but as it were into a prison, to be tormented. I am compelled to enter into thee againe, against my will. Is this that flesh, for the which I haue committed so many fornications, so many wickednesses : for the which I haue so many times giue my self to gluttony & carnall pleasures : Is this that face which with so great care I haue kept from Sunburning : O vnhappy palace, for thy sake I haue wearied my selfe by land & by Seas. O vnfortunate belly, how became I such a foole that I should worship thee for God : haue I  
lost

lost the Kingdome of heauen, for this most abiect body, for this most foule sinke of all filthinesse, and haue purchased to my selfe euerlasting torments: O yee furies, O yee spirits of hell, why doe you stay: why teare yee me not in peeces: why doe yee not bring me to nothing: These and such like words shall the Soule vtter against the flesh with exceeding rage & hatred: the which notwithstanding it loued so well when it was heere vpon earth, that it worshipped the same for a Ladg and a God: and to fulfill the lusts thereof, it feared not to violate and breake the law and commandements of God.

23 And when all are risen againe, and are gathered together into the places which God hath appointed for his iudgement; then shall hee appeare in the Clouds of heauen, with power and great Maiestie, whom God hath appointed to bee the Judge of the quicke and dead. And hee shall not come alone, but accompanied with an innumerable multitude of heavenly Princes.

24 The feare which shall come by reason of that Maiestie, shall be so great, and the Prophet *Isaias* saith, They shall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maiestie, when he shall arise

to



to destroy the earth. And the Apostle Saint *John* addeth, I saw a great white Throne, and one that sat on it, from whose face fled away both the earth and heaven. For as when the flood of the Ocean swelleth, they are wont to tremble which dwell vpon the shore, and yet can take no harm: euen so, when the Lord beginneth to poure forth his wrath & indignation vpon wicked men; the Saints also, and the Angels, and men which are in no perill, shall after a sort tremble and feare. If therefore the iust shall feare, and the pillars of Heauen shall shake, what shall the wicked and vngodly doe?

25 And in very deed, so sone as the Lord shall appeare, there shall be heard immediately a great cry and howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pearced, and they shall lament for him, as one mourneth for his Sonne, and be sorry for him, as one is sorry for his first borne. O how many causes of weeping and howling, shall miserable and vnhappy men then haue? They shall wepe, because they shall see that their euils and miseries is past all remedy. They shall wepe, because they shall see that their repentance is too late, & vnprofitable. They shall

Mat. 24.  
Apoc. 1.  
Zach. 12.

shall weep because they cannot appeale from Gods sentence; neither can flie the iudgement at hand: and it shall seeme a thing intolerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shall weep, because when they lined heere on earth, they despised those which fore-warned them. They shall weep, because the pleasures which are gone as a shadow, haue brought vpon them endlesse sorowes and torments. To be brieft (as men beset on euery side, and brought into ineuitable straights, destitute of all counsell and hope) they shall weep, because they shall see that they cannot preuaile any thing at all, neither with weeping, nor yet with scratching, and tearing of themselves.

26 Neither will the Iudge bee moued by any meanes with these cries and sorowes, but will rather separate the weepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard diuideth the Sheep from the Goates, and shall set the godly on his right hand, the wicked on his left.

27 And then hee will begin to discusse the cause of euery one, and he will not forget any one offence. For wee shall see all things registred in perfect books, by which  
bookes



bookes of all men shall be iudged. I saw (said Saint *Iohn*) the dead both great and small, stand before God, and the bookes were opened, and another booke was opened, which is the booke of Life, & the dead were iudged of those things which were written in the bookes according to their workes. So that, all our workes are written in those euerlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church-robbings, and Sacriledges, Patricides, Perjuries, and such like faults, but also impure thoughts, & idle words, the neglecting of good workes, or the same done to no good end; shall be brought vnto iudgement. For, so great is the excellency and estimation of Christian integrity, and puritie, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great loosenesse, so great carelesnesse, so great sloathfulnesse, and such securitie? Doe wee not flatter our selues, when so great iudgement hangeth ouer our heads? Holy was the Prophet *Dauid*, a man after Gods owne heart, and yet he so feared this iudge;

iudgement, that hee sayd: Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be iustified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet heereby I am not iustified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my selfe iust, because hee that iudgeth mee is the Lord, For, such are the eyes of the Lord, that the stars are not cleane in his sight: and many times his eyes do behold wickednesse, where we see nothing but holinesse. Holy also was the friend of God Iob, and yet he said, What shall I doe when God ariseth to iudgement? and when he maketh inquisition, what answere shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that hee could say without lying, I was an eye to the blind, & a foot to the lame: and againe, My heart doth not reprove me in all my life: why (I say) is a man of such singular innocency, so afrayd of Gods iudgement? Namely, because hee knoweth that God hath no eyes of flesh, and that hee iudgeth farre otherwise then Men doe.

3 Moreover, when all mens causes are diligently discusset & examined, the Judge will



will pronounce against the wicked, the irrevocable sentence of eternall damnation: Depart from me ye cursed into everlasting fire, which is prepared for the Diuell and his angels: **A** bitter word, which will make the eares of them that heare it, to tingle! **A** sentence intollerable, which depriueth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the fig-tree, and immediately, not onely the leaues, but also the body and roote were wholly withered: even so, that fearefull curse of the last day shall bee no lesse effectuall. For on whomesoeuer it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall neuer more be able to doe, to speake, thinke, or to hope for any good thing.

31 Then therefore the wicked beeing stricken with this thundering Sentence, will lift vp their mouthes towards Heauen, and spue forth their shamefull blasphemies against God the Judge: they will curse the day and the houre wherein they were bozne, and their Parents which begate them, and the wombes which bare them, the aire which gaue them breath, and the earth which hath bozne them: but they shall not be suffered any long time to speake

If

these

these things against the Iudge.

22 For suddenly the spirit of the Lord shall ouerwhelme them, and shall with great violence cast them downe headlong into the deepe, as in *Saint Iohns Reuelation* appeareth in these words: Then a mighty Angell tooke vp a stone, like a great Mil-stone, and cast it into the sea, saying, with such violence shall the Citty of *Babylon* be cast downe, & be found no more. And againe, Whosoever was not found written in the booke of life, was cast into the lake of fire. And this deepe shall be shut vp with gates of brasse, & with iron barres, which cannot be broken with any force, nor cut in sunder with any Arts, and there they shall drinke of the cup of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of everlasting glory) shall haue in their mouthes the prayles of the *L O R D*, and giuing of thanks, and shall with singing, and with mirth extoll the Name of their Lord and God, with tohome they shall raigne without end.

34 But although wee heare of these things often: yet neuerthelesse, we are not  
alwa



awaked from the sleepe of sin, befoze we be o-  
 uerwhelmed with the night of death, and of  
 darkenes. Why doe wee, which haue this  
 time, now looke for another time, which per-  
 aduenture wee shall neuer haue? Now is  
 the accepted time, now is the day of salua-  
 tion. There is nothing more profitable for  
 a man then to know his time: and therefore  
 in our worldly busshesse wee obserue times  
 and seasons, as a conuenient time to eare, a  
 fit time to sow, to plant, and such like. Yea,  
 the brute Beast, by the instinct of Nature,  
 can make choyse of his time for benefite.  
 The Swallow, when Winter approacheth  
 prepareth himselfe to take his flight into a  
 warmer Country. The Bee, and the Ant  
 in the time of Summer prepare their foode  
 against the Winter. And the Prophet Iere-  
 my saith, that the Storke knoweth his ap-  
 pointed time. If brute beasts, deuyd of  
 reason, haue this foresight, to make choyse of  
 time for their good; and if man himselfe in  
 a worldly regard, can make choyse of a fit  
 and due time to get earthly and transitory  
 things; how much more prouident ought he  
 to be for heauenly things, that to attaine  
 these, he lose not his fittest time to attaine  
 saluation?

35 The old world that liued in the daies

¶ 2

of

of *Noah*, knew not their time, and that was the cause they then perished with the flood. The citties of *Sodom* and *Gomorrhah* knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether vnready) were shut out of the Lords ioy.

Rom. 13.

11.

1. Thes. 5.

Let vs then know the season, how it is time now that wee should awake out of sleepe. Let vs watch & be sober : for they that sleep, sleepe in the night ; and they that are drunken, are drunken in the night : but let vs which are of the day, bee sober, lest the darknesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwaies haue before our eies that day time, wherein wee shall appeare before God and his Angels, and before the whole world, to answer our cause : and eyther to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that wee haue hère a verie short time limitted vnto vs : wherein wee must so indeour our selues, that for short and transitory things, wee lose not that which is eternall.

If wee haue this consideration of that great



great day of the Lord, wee shall not onely be the more secure in death; but also bee the better prepared to meeete with our Lord and Saviour, when hee shall come to Iudgement.

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CHAP. IIII.

Concerning Hell, and the torments thereof.

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**T**Here is nothing that the Diuell laboureth more, then to perswade men that there is no Hell; that so the more easily hee may leade them thither, as it were blind-folde (by the way of sinnes) while they haue no feare of any punishment: even as theues are to be led with a baile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commaunded to bee put out, when hee was carryed away captiue into Babylon.

2 But it may bee shewed by many reasons

sons and authorities, that there is a Hell. For as a Princely Magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: euen so, the King of Kings, and Lord of all Glorie and Principallities, hath a Pallace, wherein there are many Mansions, (as our Saviour Christ in the Gospell testifieth) which is the Kingdome of Heauen: and he hath also a darke Prison or Dungeon, which is Hell,

3 The Law of Nations requireth, that malefactors for their offences, be dzinē into exile for euer: euen so, God doth banish from his presence the impenitēt sinners into Hell. For it is said of *Dives*, that hee dyed, and was caried into Hel. And the Prophet saith, Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pomp, and he that reioyceth among them, shall descend into it. And Saint *Iohn* sayth: that the fearefull and vnbeleeuing, the Murderers, the Whoremongers, Sorcerers, and Idolaters, and all lyars, shall haue their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ *Iesus* saith, Feare him, which hath power to cast body and soule into Hell.

Luke 16.

Esa. 5.

Apoc. 21.



4 But soasmuch as God hath not made Death, nor the kingdome of Hell vpon earth, wee must vnderstand, that the principall procurer of this Hell, is Sathan the Prince of darknesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent then all the Angels of heauen in resplendent brightnes) through his pride against God, lost this light, glory, and beauty, and as he was worthy, became a foule fiend, dejected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth, and Water.

5 I saw, (sayth S. Iohn) a starre fall from Heauen to the earth, and to him was given the Key of the bottomlesse pit. Farther, hee sayth, There was a battell in heauen, Michael & his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old Serpent, called the Diuell and Sathan, was cast out, which deceiued all the world, he was cast euen into the earth, and his Angels were cast out with him.

And being thus dejected, he now neuer ceaseth compassing the whole earth: but in this circuit seeketh Like a roaring Lyon, whom

Wisd. 1.

Apoc. 9. 1

Chap. 12.

Iob. 1.

1. Pet. 5.  
Luk. 22.  
Apoc. 11.

he may deuoure. For the which cause Saint *John* pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea: for the Diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

6 For albeit the world seemeth to be the Parent, the bringer forth, and nourisher of bodies: yet is it the prison of Spirits, the exile of Soules, and a place of all wretchednesse and paines. For, as the world is a place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of trauell, and of wearinesse, of fearefulnesse, and of shame, of mouing, and of changing, of passing, and of corruption, of insolence, & of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abomination: so also by Gods Justice it is appointed the place and pit of punishment, & euerlasting torment, where in the euill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

Ephes. 1.

7 And albeit the Apostle calleth *Sathan* a Prince that ruleth in the ayre, yet is his rule so slaue-like, and his power so weakne



by the Almighty, that when the Lord intended to punish the Sonnes of Adam, and to strike the earth with Tempests of lightning and thunder: hee hereby also beateth Satan, and the whole rabble of his hellish fiends, that in their fury and rage, therewith they terrifie men by ugly shapes, and apparitions, and by Gods permission (to murder man and beast) sometimes doe overthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the Deuill, but the glorious God that maketh the thunder: and as testifieth *Syrach*, It is the sound of the Lords thunder that beatech the earth.

Iob. i.

Psal. 29.

Eccle. 43.

8 Thus by Gods iust iudgement he rangeth like a runagate in the Sphere of his hell, vntil the day of doome, for which season he is let loose: and yet with such prohibition and restraint, that in his malice he can proceede no further then shall seeme fit to the mighty Iehoua his Creator: and then hee shall receiue that punishment wherof *S. Iude* speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of

2. Pet. 3.

Rom. 8.

1. Cor. 7.

Exod 10.

of the great day: At which time there shall be a new heaven, and a new earth, wherein shall dwell nothing but righteousness, when they are refined with the fire of Gods iustice, and then all the creatures of these new heauens, and new earth, shall bee made perfect. For which perfectnesse & restauration euery creature waiteth, being now subiect to vanity: for the which they grieve, that they may bee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For albeit the fashion & forme of this world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselves, or of the elements, or of men, all which abide for ever.

9 At this time of restauration, when all things shall become new, and when the dead are raysed vp againe to life in their corporall bodies, then shall be prepared an out-set habitation, which shall be a Chaos full of confusion, deuoid of the first most excellent thing that God made, light: and in steed thereof replenished with darknesse, a thousand times worse then the palpable darknes of Egypts plague, wherein the burning and intollerable tormenting fire giueth no light, & where the freezing cold which causeth gnashing of teeth mittigateth nothing at all the burning heat.



10 The Holy Scripture, to inable the  
 weak capacity of man, to comprehend and  
 understand the exceeding horror, and most  
 carefull torment of this place, calls it a  
 bottomlesse pit, *Tophet*, a dungeon, deepe and  
 large, the burning whereof, is fire and brim-  
 stone. The Lake of the second death, which  
 burneth with fire and brimstone. And in re-  
 gard of the howling, roaring, and screeching  
 in that place, it is compared to the valley of  
 Hynnon, nere *Hierusalem*, where the idolat-  
 rous people, at the sacrificing of their Chil-  
 dren to the Idoll Moloch, made a confused  
 noise of crying and howling, together with  
 singing and sounding of Instruments, that  
 the pittifull screeching of the Children, tor-  
 mented in that diuellish sacrifice, might not  
 be heard. And for this cause Christ calleth  
 Hell, *Gehennon*; which the Prophet *Dauid*  
 calleth the nethermost Hell.

11 And albeit to men that measure all  
 things by Philosophy, and humane reason,  
 it may seeme absurd that Fire should afflict  
 the soules of the reprobate departed, and the  
 damned Spirits in Hell, for so much as the  
 Agent is euer reputed more noble then the  
 Patient: but no corporall body is more no-  
 ble then the Spirit: and according to the  
 minde of the Philosopher, in his Booke of  
 Gene

Reu. 20.

Luke 16.

Generation: Those things onely are agent and patient in themselves, which communicate in the same manner: Yet in this point, as also in many other things which leane onely on Faith, and not on humane reason, we must beleue it, because the word of God so deliuereth it. For the soule of *Dives* in Hell, cryeth, and shall cry for euer: I am tormented in this flame. Which is no Parable, but really acted.

This then is no imaginary fire, but a true corporall fire, working really vpon body and soule: on the soule, before the day of iudgement, and on both together in higher degree of torment after the day of Doome: not by a proper vertue & naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detayning in the torment of reall punishment.

21 But is this place of Hell, so to be beholden onely by Faith, that humane reason cannot conceiue it to be such, as it is deliuered to be in the word of God: Yes, verily: and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that *Saturnus* diuiding his kingdome among his sons, gaue the west part toward the lower Sea, to *Pluto* his yongest sonne:

the



the East part to *Iupiter*: and the Islands to *Neptune* of the Sea. And hereupon they agreed, that *Iupiter* was King and God of Heauen: *Pluto* of Hell: and *Neptune* of the Sea.

And to describe Hell, they could not but thinke them of a more fit place in the earth, to make a resemblance thereof, then a certaine territory in *Italy*, betweene *Baie* and *Cume*, where the *Cimmerij* inhabit: a place in very deed so inuironed with high Hills, that the Sunne from the first rising to the setting thereof, neuer shineth there: by reason of which continuall darknes, this Proverbe is vsed;

*Cimmerijs tenebris atrior.*

More blacke then the darkenes of *Cimmeria*. And here they place *Acherusia*, a dark Dungeon, or way to Hell, out of which *Hercules* drew *Cerberus* the Dogge of Hell. Thus these Poeticall Fictions (grounded upon earthly darknes) represent and set before vs that inuisible darkenes, which no man euer liuing on earth hath scene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the Mountaine *Aetna* in *Cicilie*, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt with Ashes, in the winter-time come

Plinie.

couered with Snow: the circuite of which Mountaine is twenty furlongs, and environed with a banke of ashes, of the height of a wall. In the middle of this Mount is also a round hill of the same colour and matter wherein be two great holes called *Craters* out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake sometime are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearefull fierie flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine *Aetna* import, but a certaine subterranean part of Hell? As also it may be in like manner thought of the Marine Rocks of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths Forge: one while the blowing of Bellows: another while the sound of Hammers, beating on the Stethy or Anvill: the noyse of knives made sharpe on a whetstone: and the crackling of fire in a furnace: and such like, very strange and admirable to heare.



15 Nauigatoꝝ report, that there is a Sea  
in the voyage to the West Indies (called the  
*hurmdae*) which is a most hellish Sea, for  
thunder, lightning, and stormes. Also they  
telle vs of an Island, which they call the  
Island of Diuels: for that to such as approach  
neere the same, there doe not onely appeare  
carefull sights of Diuels, and euill spirits,  
but also mighty Tempests, with most ter-  
rible and continuall Thunder, & lightning:  
and the noyse of horrible cryes, with scree-  
ching, doth so affright and amaze those that  
come neere that place, that they are glad  
with all might and maine to flie and speed  
them thence with all possible hast they can.

16 Cosmographers also informe vs of a  
certaine wonderfull whirle-pole in the fro-  
zen sea, not far from the Land, towards the  
Islands of the *Hibrides*: whereunto all the  
waues of the Sea haue their course from  
far, which there conueying themselves into  
the secret receptacles of nature, are swal-  
lowed vp, as it were into a bottomlesse pit:  
and if any Ship chance to passe this way, it  
is puld & drawne with such violence of the  
waues, that eft soones without remedy, the  
force of the whirlepoole deuoureth the same.

17 I doubt not, but there are some which  
ascribe al these things to natural causes and

woꝝ

workings, or else will account them no better then Fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with wofull experience they shal feele) that these and many more wonderfull works of God in earth, and his wonders in the deep (beside his counsels & iudgements reuealed in his word) do assure those which feare God, that there is no Hell.

18 Who is so ignozant that hee doth not see and know, how in all things both naturall and supernatural, there is an opposition and a contrariety? And therfore also a God, and a Diuell, a Heauen, & a Hell. This Hell, in the day of Doome (as touching the paines and torments to be layd on the Diuell and his adherents) shall be therein so enlarged & redoubled, that the darkenesse of Cimmeria, and all the darknes of the earth, beside the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder, and tempests, the smoake, terrible noise and roaring in the Mountaine *Aetna*, the fearefull visions neere the Island of Diuels, the chilling cold, and frozen Ice in *Frigida Zona*, the in-draughts and swallowing Gulfes of waters, the whole barrennesse of the Earth, with all bitternesse, stinch, and whatsoever else may offend the senses of damned men,

(the



(the punishments of sinne) shall be gathered together into one Chaos of confusion, wher into Sathan with his Legions of damned Spirits, (which are now for a time let loose to remaine and conuerse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, and in the waters, and where it hath pleased God to appoint them) shall be plunged for ever and ever.

19 Therefore let Hell be where it hath pleased God in his secret counsell to place it, to men unknowne: whether in the North, or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that Saint Gregory sayth, *The wicked shall bee cast into utter darkenesse, that they may there gnash their teeth, which delighted beere in nothing but gluttonie. For heat and burning, commonly make men to weep: and cold causeth men to beate and gnash their teeth. In Hell (sayth he) There shall be cold intollerable, fire unquenchable, the Worme immortall, stinke that cannot be endured, darkenes palpable, the horrible scourges of Diuels, and the fearefull sight of Diuels.*

20 Thus much then wee learne hereby concerning Hell, that it is a most fearefull &

Greg. super illud.  
Mat.  
Eycientur in tenebras.

horrible place, into which the Soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the diuell and his Angels: euen as contrariwise, the soules of Gods children which liue in his feare, & in Christian obedience in this world, are carryed vp into *Abrahams bo-  
some*, as was *Lazarus*; and are in the hands of God, where no torment can come neere them. For, as *S. Gregory* sayth, *Inasmuch as the wicked haue in this life, forsaken their Creator both in body and in minde, they shall in Hell-fire bee tormented both in body and in minde together.* And now that we haue hitherto spoken at large concerning Hell, it resteth that some-what bee declared, as touching the paines and torments that are now, and shall be for euer in the same: In the which, albeit there is but one fire, yet (*S. Gregory* sayth) *It doth not torment sinners after one manner. For euery one shall be punished according to the quality and quantity of his sinnes.*

21 As in sin there are to be scene two turnings, namely, a turning away from the chiefe, & increat good or felicity, called *Summum bonum*, and a conuersion, or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall

be



be found two sorowes: The one, which shall arise of the losse of euerlasting blessednes, and the other which shall arise of the paine and torments which shall be brought vpon the body and Soule. Both which sorowes and torments, the Schoole-men call the paine of losse, and the paine of sense.

22 But first of all wee will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicity: for if to liue in exile & banishment in a close prison from our deere friends in this world, it may seeme a punishment, how greatly will that separation from God torment vs! whose only sight is so great happines, that suddenly it maketh a man blessed and happy.

23 It was to the Cittizens of Rome a great punishment, and almost the greatest of all other, when for some great offences they were compelled to forsake the City and company of Cittizens, and to dwell in certaine desert Islands, among the Barbarians. Wherefore *Marcus Tullius*, when he was brought againe from banishment (as if he had entred into a new world, & had gotten heauē for earth) said, as a man amazed, how beautiful is Italy! how faire are the regions thereof!

thereof! What goodly fields! What pleasant fruits! What famous Citties! How great humanity of Citizens! What an excellent Common-wealth! And so forth. How great grieve and sorrow then shall they feele which are absent from the Pallace of Heauen: From the Common-weale of Saints: From those most happy Regions, where Peace, Charity, Tranquility, and Joy reigneth; where the voice of praise and reioycing, and continuall *Alleluiah* is sung: And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell for ever in most filthy prisons, and as it were, in a sinke of all filthines, where there shall be no order, but continuall horror: where there shall be no voyce, but of such as mourne, and blaspheme: where there shall be heard no sound, but of beating rods, and of whips: and with a rabble of all sorts of Diuels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes be opened, then shall the vaile bee taken away from before their face, then shall they see with exceeding sorrow, that betwene the everlasting Felicity and these fraile & transitory things there

is



is incomparable difference, when they shall behold most evidently, that they haue lost the ioyes not to bee told and permanent for euer, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned doe know, that all access vnto euermlasting blessednesse is shut vp from them, and that there is a most great Chaos, & vniuersall confusion set betwene them and the place of the elect and blessed, yet being compelled with a certaine natural desire, they shall not refraine themselves from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of Heauen, and to the hatred of Christ, when hee shall say, I know you not: and to this reproach & checke; When I was hungry and thirsty, yee gaue mee no meate nor drinke, &c. For we shall more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

27 Moreover, the losse of this felicity bringeth with it selfe the losse of all good things.

O Lord  
open our  
hearts &  
giue vs  
grace to  
seeke thee  
while  
thou art  
to bee  
found.

Mat. 25.

things. For, the eyes of the damned shall see no comely shape or forme : their eares shall heare no manner of Harmony : their taste shall haue no swete or sauory thing to delight it : their feeling shall haue no soft thing to serue it : & their smelling shall haue no fragrant saours to refresh and comfort it. For they which shall bee once shut out from the company of God, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deeply weigh & consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therefore called the pain of sense by the scholermen, because it is aswell layd vpon the outward senses of the body, as vpon the inward faculties of the mind. And that wee may first deale with the torment of the inward sence, yee shall obserue, that there are Foure faculties of the Soule, which shall be vexed in hell with wonderful torments. The first, is that which the Grecians call Phantasia, and Wee, Cogitation. The second, is Memorie. The third, is Understanding. And the last, Will.

29 Cogitation therefore shall be most vehemently vexed with the feeling of those torments into the which both the body and

Cogitation.



the mind shall be cast. For, if now some great griefe doth so possesse our cogitation, that a man cannot, would he neuer so faine, but thinke of that griefe; what will the torments of Hell doe in the minds of the damned: which shall be greater, without all comparison. Therefore cogitation shall increase their griefe and sorowes, & those sorowes shall whet and stir vp cogitation, and they both shall so feede one another, that they shall leaue no place of rest, neyther in the mind, nor in the body of the damned. These therefore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdayned hère to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

30 Furthermore, the Memory shall be no small crosse to the minds of the damned, when they shall begin to call to mind their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shall much more vehemently be tormented, when they shall compare

Holy meditations, are as a bridle to lust.

Memory.

the breuity of the pleasures past, with the eternity of the present sorrowes. For, what Mathematician so skilfull can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitory pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentanie, and that they are gone as a dreame and shadow, and that their sorrowes shall haue no end?

Vnder-  
standing.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, shall it be tormented with a more intolerable crosse. In this facultie shall the worme bee, which the Scriptures so often-times threaten to sinners, where it is sayd, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his originall from the wood, & yet doth it continually eat and consume the wood whereof it cometh: even so this worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continually repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the Kingdome of Heauen, and haue in

curre



curred those vnspeakeable torments. This  
worme of the damned, resteth neither day  
nor night: but biteth and gnaweth continu-  
ally, and feedeth vpon the bowels of those  
miserable men, alwaies bringing to their  
remembrance the notable oportunitie which  
they had heere in earth, not onely with very  
small labour to haue escaped those punish-  
ments, but also without money, or money-  
worth, to haue gotten the Kingdome of Hea-  
uen. Therefore they shall euermore contend  
with themselues, and say: O miserable men  
that we be, to whom the Kingdome of Hea-  
uen was sometimes offered freely to receiue  
& possesse, the which the Preachers of Gods  
word did humbly and louingly beseech vs to  
embrace, and wee refused. If wee had truly  
repented vs of our sinnes, all had bene for-  
gotten. How small a thing had it bene to  
haue repented: If we had craued mercy, we  
had easily obtained it: if wee had called for  
helpe & grace faithfully, it had been at hand:  
if wee had giuen but a cup of cold water for  
the Lords sake, we had not been vnreward-  
ed. But now we fast continually, & shall be  
tormented, we shall be afflicted, & shall reape  
no fruit thereof. O that golden time mis-  
spent! How is it now gone, and neuer shall  
returne againe! Who bereaued vs of our  
cares;

cares; **W**ho shut our eyes; **W**ho stoppt our eares; **W**ho so bewitched vs, that we neuer thought vpon these punishments, that we neuer had regard to these times, that we neuer foresaw this misery, & that we hearkened not vnto them which forewarned vs?

**Will.**

**Psal. 112.**

Heare &  
tremble,  
O ye wick-  
ed and  
prophane.

32 And if the Understanding shall feele these things, what shall we then say of the **Will**, which is the chiefe and principal cause of sinnes: The **Will** therefore shall be euer more tormented with a certaine outragious enuy, which it shall conceiue of the honour and glory of Almighty God, and of all the Saints in Heauen, according as it is set downe in the **Psalms**, The vngodly shall see it, and it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the **Wills** of these sinners, there shall be toynded with enuy an extreame hatred against God: from whence shall arise horrible curses, & blasphemies, which shall neuer cease in their mouths. For when they shall perceiue, that there is no hope any more to recouer their saluation, and shall also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see, that it is God himselfe which keepeth them, as it were fast

bound



bound with chaines in these perpetuall torments: and that it is hee which doth from on high cast downe vpon them thundering tempests, and with his omnipotent breath doth kindle those Furnaces of hell fire: then they will rage & foame like mad dogges, and will neuer cease from barking, from blasphemies, and cursed speaking. They will curse him because hee created them, and adindged them to death, and yet dying, are neuer dead. They will curse his punishments, because hee tormenteth them so vehemently. They will curse his benignity, because it is now turned into seuerity. They will curse his crosse, and his bloud-shed vpon the same, because it hath bene profitable to so many, and nothing auailable vnto them.

33 To conclude, they will curse all the Saints and Angels of Heauen, because they shall see them in ioy & felicity, and themselves in euerlasting misery. This shall bee their perpetuall symphony & melody: these their Euening and Morning Songs: these their Psalmes and Vymnes which they shall sing in these dolefull Temples of Diuels, where they shall haue fire and brimstone, in stead of frankincense, and the noyse of stripes with whips & maules; which shall enforce weeping, howling, & gnashing of teeth, in stead  
of

Frō wic-  
ked blas-  
phemies,  
good  
Lord de-  
liuer vs.

of Organs, Trumpets, Cornets & Harpes.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the mind doe suffer, which haue bene shewed to bee the greatest, and unspeakeable. Now also wee will shew, that to be an exceeding sorrow, which the very torments shal worke in the externall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, severed and diuided from other good things, but a certaine common and generall good or felicity, wherein all good things, all delights, and pleasures are contained; So the paine and torment of the damned, is not one kind of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and senses together.

36 If the sorrow and paine of a woman trauelling in child-birth be so great, & so generall, that it inuadeth euery part; what shall become of them, vpon whom all maner of sorrows shal come? If a man cannot endure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned bee, when



When they shall wholly burne within and without? Which of you (sayth the Prophet *Isaias*) can dwell with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in Hell, where one drop of cold water will be more worth, then all the Jewels of the world, though only to coole the tongue.

37 All the senses of the body shall be here tormented: and that not with heate onely, but also with extreame and most freezing cold: as Gregory affirmeth in these words: *In Hell is intollerable cold, vnquenchable heat, an immortall Worme, a stinke not to bee indured; a scourge euer striking, darknesse palpable, a fearefull vision of Diuels, confusion of sins, and a desperation of all good things.*

38 This endlesse miserie shall inforce thee to howle and cry, Cursed bee the day wherein I was borne: and let not the day wherein my Mother bare mee, bee blessed. Cursed bee the man that shewed my Father, saying: A man-child is borne vnto thee, and comforted him. Cursed bee hee, that he slew mee not, euen from the wombe, or that my Mother might haue bene my graue, or her Wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes should

Should be consumed with shame :

39 Threë things among many other torments, shall inforce the wicked to blasphemy and curse : first, that befoze the day of doome they daily see the downfall of those into hell, of whose damnation they themselves haue been the authors. And for this cause *Diuel* in Hell prayed *Abraham* to send *Lazarus* to his Fathers house, to forewarne his Brethren, that they might not come into that place of torment.

40 Secondly, because in Hell the waters which they could wish might serue for their refreshing, shall be like the burning pitch, which shall neuer be quenched ; the smoake whereof shall ascend for euer.

41 Thirdly, because they shall be gathered together as the Prisoners in the Pit, & faggotted vp in a band, like a bundle of sticks for the fire. For, as Heauen is (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, maiesty, and power of God, being placed aboue all Orbes & Spheres, and far beyond all circle & compasse of mans capacity : euen so Hell is limited in a small Orbe, capable of no more then the damned, and the Instruments of their torments, which cannot be very spacious, in regard the whole earth is

much



much lesse than the circumference of the Sun. The straitnes of which place shal bring to y<sup>e</sup> huge heaps of the damned, packt vp therein, increase of torment, with palpable darknes.

42 Now, if this hell were but a temporal paine (as *Origen* thought) then hope would cheare the tormented sinner: but the torments are eternall, and the tormented quite destitute of hope. The worine of conscience is there for ever without solace, & gnashing of teeth shalbe continually without gladnes. Thus the torments of the damned, shall continue so many Worlds, as there bee Stars in the Firmament, as there be grains of Sand by the Sea-shore, and as there bee drops of water found in the Sea. And when these Worlds are ended, the paines and torments shal not cease, but begin afresh: & thus this wheele shall turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shall cease, then shal time also cease. Now in this world, ther is a time past, now there is a time present, and a time to come: but then there shalbe no time past, nor any time to come: no weeke, no month, no yeere, nor any variation of time. It shall be as the day wherof the Prophet speaketh, which shall be neither day nor night. This shall bee a very long day: for  
it

it shall bee for ever and ever. For one day is with the Lord as a thousand yeares, and a thousand yeares, but as one day of darknesse and of blacknes.

44 What man considering these thinges, will endure these Hellish torments, everlastingly, to enjoy for a little while the vaine pleasures of the flesh? Although a man by living in sinne, might procure vnto himselfe the wisdom of Salomon, the strength of Sampson, the beauty of Absolon, & Susanna, the riches of Croesus, the power of Augustus, and the yeeres of Methusalah: What would all this profit at last, if after a while, being in death, thou canst neither deliver thy Body from the wormes, nor thy Soule from hell fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these thinges, thou shalt both lead a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

CHAP.



## CHAP. V.

Concerning the small number  
of them that shall bee  
saued.

**S** Triue to enter in at the narrow gate: for many, I say vnto you, will seeke to enter in, and shall not bee able, *Luke. 13.* With what purpose and meaning hath the Lord vttered this sentence? Verily, to no other end (as may be gathered by the words going before) then to shew, that there are few in number which are saued, and many which perish.

2 For there are some which had propounded this question to the Lord, saying, Lord, are there few that bee saued? To the which question the Lord answered so wisely, that by his answer hee taught, that there were but few which should bee saued, and  
H also

also rendreth a reason why they were but few : Striue (saith he) to enter in at the strait gate ; for many, I say vnto you, will striue to enter, and shall not be able : the which is all one, as if he had more plainly said, they are but few which shall be saued : and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hee so oftentimes repeateth, Many are called, but few are chosen : And when he cryed again, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat : but narrow and strait is the way which leadeth vnto life, and few there bee which find it.

4 This thing, *Isaias* setteth before our eyes by a very plaine, and yet fearefull similitude: for thus he speaketh, Surely, thus shall it be in the midst of the earth, among the people, as the shaking of an Oliue tree, and as the Grapes when the Vintage is ended. *Isaias, Chap. 24. 13.* These shall lift vp their voice, and shall sing praises, when the Lord is glorious and magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shaken: & how seldome are grapes found vpon the Vines after the Vintage.



euē so few shall be saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Againe in *Esdra* it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shall be saued. We see hereby, that euē in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plentie of common stones, but of precious stones very few: vnprofitable hearbes spring euerywhere, but wholesome and medicinable hearbs are more geason.

6 How many Millions of Infidels, Barbarians, Turks and Iewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truely, or otherwise, are euill liuers therein. And before the coming of Christ, all the world went the broad way to damnation, for many thousand yeres together, excepting a few Iewes which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saued.

2. Efd. 8. 2

5.  
6.

7 If this be so, that God dammeth so many thousands for one that he saueth; how is it true that his mercy is aboue al his works, and doth surmount his iudgements? For if the number of the damned, doe so much exceed the number that are saued, it may seeme that the worke of iustice doth exceede the worke of mercy.

8 To this obiection it may thus be answered: First, that Mercy may be sayd to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof, Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that hee offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behaviour onely, Math. 23. 37.

10 Thirdly, in that hee vseth many means to saue the damned in this life. First, by calling them, & assisting them sometimes with his grace to doe good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others:



others: thirdly, by aduersities: fourthly, by prosperities: fifthly, by giuing space to repent: lastly, by threatnings. This must needs make the very damned confesse in hel, that his Iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: seeing they are so few that shall be saued; if they be compared with those which shall perish, *Isaias* saith full truly, these shall lift vp their voice, they shall shout for the magnificencie of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power & maiesty; when hee hath cast innumerable multitudes of the wicked into hell fire; when hee hath iudged all blasphemers, al fornicators, all drunkards, & vncleane persons to eternal torments, and when he hath tumbled downe headlong all proud persons; then those few which are left, shall lift vp their voyces, and shall break forth into the praises of the Lord.

12 Now, let all men which are louers of themselves, eate, & drinke, play, laugh, liue in security, and giue themselves to delights, and they shall see what will come vpon them hereafter. Verily, if they be but a few that be saued, these are not like to be of the number: but are rather to be reckoned among

those which play vpon the Cymbal & Harp: living in prosperity and pleasure all their daies, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Saviour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are commanded to enter? Surely, no other thing, then Christ himselfe. For, in another place he sayth plainely, I am the dore, by me if any man enter, he shall be safe. And againe Ioh. 10. 9. I am the Way, the Truth, and the Life. Ioh. 10. 6.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of *Dauid*, and openeth, and no man can shut, & he shutteth, and no man openeth: and this is done long since. For Christ

Apoc. 3. 7



then opened to vs the gate of euerlasting life, when living here vpon earth, he was obedient to his father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee strue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receiue those meanes to obtaine saluation, which Christ appointed: namely, faith and repentance. For this was the first sermon he preached: Repent, and belecue the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, and vni regenerate, therefore the gate of saluation is called the strait gate.

18 But some man peraduenture wil say, if the law of the Lord be a strait way or gate, why doth the same Lord in another place affirme, that his yoke is sweet, & his burthen

Mar. 1.

15.

Faith cometh by hearing the word preached.

Mat. 11.  
30.

Ro. 8. 18.

light: How doe these things agree? Strive you to enter by the strait gate; and My yoke is sweet, and my burthen light. The knot may bee undone many wayes. *S. Chrysostome*, expounding the seauenth Chapter of St. Matthewes Gospell, affirmeth, that the Law of the **LOVE** in it selfe is grieuous hard, but yet also, that it is light and sweete, if the rewards to come, and the torments to come bee considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the husbandman in hope of the haruest to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Marchant feareth not the danger of ship-wracke, nor the lying in wait of Pyrats, when he aduentureth for gold: If the souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to vndergoe hunger thirst, watchings, labours, wounds, perils & death it selfe: how can it be, but that those things which God commandeth, must be easie & light to a Christian man: especially if hee consider that great & sempiternall glory which God promiseth to his Souldiers.



20 The Holy Apostle writing to the Ephesians, doth not without cause say, that hee prayeth with so great carefulnesse, that the God of glory would vouchsafe to giue them the spirit of wisdom, and illumined eies of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heauenly reward was such, that the only consideration thereof was able to make all grievous and bitter things sweet and light. These cogitations (saith S. Cyprian) What persecution, what torment, can ouercome? The mind which is settled vpon religious meditations, standeth firme and stable: and the same mind standeth immoucable against all the terrors of the diuell, and threatnings of the world, being confirmed by a stedfast faith of the things to come.

21 The punishments also and torments which are to come, are so continuall and grievous, that to escape them, all the labors that we suffer heere in earth, are not to be accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it

Eph. i. 8

Cyprian  
de exhort  
Martyrij.

it seemeth hard & bitter : but by vse it groweth easie, by little and litle : by the custome, it is made light and sweet.

23 Hereupon Saint Bernard saith, The Commandements of God, at the first seeme importable; afterward not so heauy; then, not heauy at all; and in the end, thy delight. To this agreeth the saying of *S. Hierome*, Vertues are hard to him that first takes them in hand, easie to him that profiteth in them, & sweet to him that exerciseth them. And *S. Augustine* saith, The pathes of Equity, when a man first entreth into them, are strait and narrow : but when hee hath gone forward in them a time, they seeme spacious and broad.

Also *Salomon* in his *Proverbs* saith, I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness; wherein when thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall. That is to say, before thou entrest, thou shalt be discouraged : but when thou art entred, thou shalt feelee little difficulty, or none at all.

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when *Vliſes* should passe by those places where *Circe* a famous woman in Enchantments (wherby shee turned men into beasts)

dwell



dwelt, carryed with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, and white as milke. The purpose of *Homer* is hereby to shew, that wise men (whom hee describeth in the person of *Ulysses*) are wont to guard & fortifie themselves with vertue, which is stronger then any armour of p<sup>r</sup>oofe: lest being vanquished with diuers desires and lusts, they be transformed and made like vnto brute beasts: & that vertue is like to the said hearb, which hath black roots, and white flowers; for that the beginnings of vertue are hard and vnpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience, and dayly vse proueth this. For there are many to whom if wee should say thus, This must bee your life hereafter: Ye shall abstaine from pastimes and pleasures: ye shall seldome walk abroad out of your houses: ye shall not hunt after feasts and banquets: ye shall not vse wanton dalliance with women: but ye shall follow your vocation at home, wherein yee shall be conuersant: and hereunto yee shall ioyne praier, reading, and godly meditation. To this they would answere, we can in no wise performe this, without God should worke

wozke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customs, to exercise themselves in good works, and willingly to vse those remedies, which helpe to root out sin and wickednesse (as, often praier & fasting, the receiuing of the blessed Sacraments of the body and bloud of Christ, the diligent reading of the Scriptures & other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there will follow such good successe, that the way of the Lord shall bee opened vnto them more and more: and that in a short time they shall see themselves in the place with exceeding ioy of mind, whereinto afore they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And *Salomon* expresseth the same thing in other words, The righteous man reioyceth to deale righteously.



28 Moreover, this question may be answered another way, if we say with *Theophilact*, that Christ as a strait gate, and narrow way, so called, not so much because hee so is, but because he seemeth so to the louers of the world, to wealthy and rich men. For in very deed, if men were humble, if they would lay aside many vnprofitable burthens, and put off the garments of the flesh, they would (peradventure) find no straitnesse in the way and gate of the Lord: whereas now they thinke vpon nothing, but how they may rise continually, how they may waxe fat in body, swell in mind, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselves with the heauy burthens of the cares of this life. And what maruell then, if to such men the gate of the heauenly Kingdome seeme to be strait and narrow?

29 It seemed not a hard and strait way to the Apostles of our Lord: it seemed not so to them which succeded them in profession, who forsooke all that they possessed, & would needs follow poore Christ in pouertie. For, it cannot be expessed in wordes, how ample and large the way of the Lord shall bee made vnto all them which can set their heart

heart vpon heauen, contemne earthly vanities, with great feruency of mind to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the Law and Commandements of God are a strait way and gate, if they bee considered by themselves, and alone. But if the grace and helpe of God be ioyned vnto them, they ought not to bee called a strait gate, but a swete yoke, and a light burthen.

31 For this is the difference betwene the Law and the Gospell. The Lawe commanded that we should be holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Diuell, but it gaue not vnto vs necessary armour and weapons to fight: It commanded vs of carnall to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall: It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Lawe was a yoke, but not a swete yoke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth help & strength,  
that



that they may not only be done, but also that they may be easily done.

33 Wherefore the Gospell is a yoke, but sweet: it is a burthen, but light. It is also a straight and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy commaundements I haue had a great delight, as in all manner of riches. Again, I haue run the way of thy commaundement whē thou hast set my heart at libertie. Behold, a helpe of grace.

34 For then the way is enlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull works, and wee so small, and the same not without the compulsion of the Law, many times: surely, there is no other cause but this: they were seruēt, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to me not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospell signifie: what grace: what the law of loue: what the Holy Ghost: What

Psal. 119

5.  
26.

What, Christ? What, Jesus? And what, a deliuerer? But a deliuerance, but libertie, and charity, but sweetnes and facility.

35 What this gate is, whereof the Lord speaketh, why it is called strait: wee haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter in, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind which do not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of Heauen, but they doe not therefore enter, because they doe not seeke to passe & enter by the straight gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seeke to enter, and to be saued: but therefore they enter not, and cannot be saued, because they enter not by the strait gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straightnes of Christian religion, he opened a certain other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and see, what a wide gate Mahomet hath set open, hee hath taught nothing



nothing to be belæued which excēdeth mans vnderstanding: no Trinitie, no Incarnati- on, no Death or Resurrection of the Sonne of God. Also hee hath taught to hope for no- thing which the eye hath not, nor the eare heareth not. The floods of milke, hony, and wine, fulnes of Venerie, and fulfilling of lusts, multitude of Seruants, continuall sports and banquets; these he would haue to be the felicity of the blessed.

39 The Papists also set open a verie wide gate, when they teach men to merite heauen by woꝝkes, to purchase vnto them- selues with money, pardon for their sinnes past and to come, to redēme their soules out of Purgatorie fire, by purchasing infinite Masses and Dirges with money, to be sung after their death: to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manuer all Heretikes, and Schismatikes, which cannot indure & abide the straits of this gate, doe open euerie one to himselve a proper gate. The Familie of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantastical' gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoile of the Lords Treasury and Sanctuarie, with Athalia : whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men do daily enter.

41 All which the Lord calleth back with these words: Strive ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely, into life) and cannot : because they enter not in at the strait gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into Hell? Nay rather if yce be wise, suspect & stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepeenes and excellencie of his misteries requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in, cannot. He that slept not quickly, and at

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the first, into the water of the poole Bethesda, after the Angell had stirred the same, lost the benefit of healing: and great were the liberties & priuiledges which the Israelites had in that great yēre of Iubile, which was euery fiftieth yēre: & he that challenged not his frēdom in this time, afterwards lost it. Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh the water of life effectuell to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of Heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yēre of Iubile is past, the gate of heauen will be fast shut vp. Euery mans life is his yēre of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life.

44 And because many, while they liue hēre, are ouerwhelmed with the cares of this world: and passing on their way, doe promise vnto themselves a long life, and a large yēre of Iubile; the Lord foreseeing their peril, doth after this maner carefully admonish them, Striue yee to enter in at the strait gate; as if he should say, vse no delaies in the way, but make haste, run apace while the yēre of Iubile lasteth, while ye haue time of

Leu. 2. 5.  
Num. 26.

repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crie in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

Math. 25.

45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, and stand without, knocking, & saying, Lord open vnto vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken; The gate of heaven is now opened vnto you, now is the time of your *Iubile* come, now the kingdome of heaven is offered vnto you, yee are now called vpon to enter by the strait gate: lose not this oportunitie, for the gate will be shut much sooner then you thinke of, even before you be aware; then shall yee bee most miserable & vnhappy for ever: ye shall desire but one howze to be giuen you of this most precious time, whereof now yee make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke soone inough to enter by the strait gate, but yet being overcome with the  
 strait



straitnes of the way, doe not enter in. To these the Lord speaketh, Striue yee to enter in by the strait gate, because many, I say vnto you, shall seeke to enter, that is to say, they shall make a pꝛoofe, whether they can enter or not, but they shall make it dangerous: they shall assay, whether they can enter by those straits: but because they seeke not with all their strength to enter; therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare their sinnes and wickednesse by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of a vertuous life, and to forsake their drunkennes, fornication, contention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter; but sone after, they returne with the dog to his vomit, and with the Sow to her myze againe.

48 And some many times renue their desires, they oftentimes conceiue the spirit, and yet neuer bring forth. But the Lord is not fed with barren desires, it is not inough to haue a will to enter, but we must also labour and striue to enter. For I say vnto you, many shall seeke to enter, many shall haue a

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will

will to enter, many shall haue a desire to enter, many shall proue to enter: but because they wil not strue and labour with all their strength, therefore they shall not enter. For, the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall Play at the Theater or Curten, doe yee not see many times, how men do throng and shoue with great laboꝝ, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their laboꝝ, & their cost well bestowed. But in the Kingdome of Heauen there shall bee such glorious sights, and so far excellling these worldly vanities, & prophane delights, that the beholders of them shall bee made happie with the beholding thereof. And we must not tarry, til our seruants go before vs to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble or vnnoble, every one must seeke to prepare, and make his owne way, and must strue, labour, and indeauour all that he can, if he will be at those delightfull and happy sights?

50 These things considered; which of vs will not sustaine the labour and trauell, to enter in at a straight gate? Who will not willinglie suffer himselfe to be pained and



afflicted for a time: I doubt not, but that there are many which would enter, but they cannot, & therefore they cannot, because they know not how to enter. For without skill, wee must not looke to enter by those strait and low gates. If the gate be lowly, & thou lookst to go in without stooping, with a right vp body, not once bowing downe the head, it is not like that thou shalt hurt thy forehead and yet be stopt from entrance: Euen so, the gate being strait, except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stooping, or side-waies, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Striue to enter in at the strait gate: because many, I say vnto you, shal seek to enter in, and cannot: & all because they cannot fashion themselves to the crosse, and know not the manner of entering in by the straites. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy self to endure with a valiant mind, all manner of afflictions: and after this manner thou shalt easily enter.

51 Thus the Lord himselfe entered: for thus it behoued Christ to suffer, that is to say, it was requisite for Christ to bee crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred in to the kingdome of Heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labor, haue entred into the straits of this gate.

52 But now to come to the last, and most unhappy sort of men, which doe not only not strine to come in, but also do not so much, as thinke vpon any entrance. And how manie thinke you, are there to bee found in this number? verily, there are very few which are not to bee reckoned among this kind of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agree? The Harpe & Violl, Timbrell, & Pipe, & wine, are in their feasts, but they regard not the worke of the Lord. And again, They take the Taber and Harpe, & reioyce in the sound of the Organs: they spend their daies in wealth, and sodainelie they goe downe to the graue. They say allso vnto God, depart from vs? for we desire not the knowledg of thy waies, &c. That is to say, wee will not walke in that strait way which thou commaundest vs to walke in, but we will go the broad way.

52 When the Phrygians first became Christians, the gouernoz of the City desired

to

Esa. 5. 21.

Ioh. 21. 2.



to be resolved by the Bishop ( who was then about to baptize him ) of this question: namely whether those that shall be saued, or those that shall be damned, shall be y<sup>e</sup> greater number? The Bishop answered, that the greater number should bee lost. And I ( quoth the Gouvernour ) will doe as the most doe, and so refused his Baptisme. Many men at this day peraduenture, will be ashamed openly to say thus as the Gouvernour did, and yet in deeds proclaim it.

54 Wherefore the greater part of men shall be adiudged to everlasting paines: few are chosen. Many goe the broad way: few there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many types and figures of the scriptures.

55 God in that old world, wherein Noah lived, entred into iudgement with mankind, and destroyed the euill and the wicked with the floud, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, Eight Souies, &c.

Gen. 7.

56 Furthermore, in the daies of Abraham, by another figure, he setteth before our eyes, the small number of them that shall bee saued: for when he destroyeth Sodome and Gomor-

2. Pet. 2. 5.

Gen. 29.

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Gen. 29.

Gomorrhah with fire and Brimstone from Heauen, hee among so many people saued onely three.

57 Moreover, in the time of Moses, God brought the people of Israell out of Egypt, to plant them in the land of Promise, a land flowing with Milke and Honie: all which things hapned to them in a figure, and were done to admonish vs, vpon whome the ends of the world are come. How many were there thinke you of this people, which came out of Egypt? Sixe Hundred & three Thousand, Five Hundred & Fifty, beside women, and Children, & Old men. How many of this exceeding multitude entred into the Land of Promise? No more but Iosua and Caleb.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednes? But ah, how many were admitted to this blessednesse? Onely five: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shall be saued (because there are but few Christians, if they bee compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like, which without all doubt perish) but also because among Christians, few shall be saued. Wherefore, whosoever loueth God truly  
and



and his owne soule, let him labor and strive to enter in at the strait gate during the time of his Pilgrimage heere in this life.

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CHAP. VI.

Concerning Repentance without delay.

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**I**ESVS, the sonne of Sirach, giueth vs a very profitable admonition, to turne vnto God from sinne and wickednes so speedily as possibly we can, in these words: Because thy sinne is forgiven, be not without feare to heape sinne vpon sinne: And say not, The mercy of God is great, hee will forgive my manifold sinnes; for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie, thou shalt be destroyed.

Chap. 5.

Also *Salomon* to the same effect giueth vs most excellent counsell, saying: Remember now thy Creator in the daies of thy youth, while

while the euil daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them. **H**ereunto agreeth the saying of S. Augustine :

*Age pœnitentiam dum sanus es : si sic ages, dico tibi quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti :* that is, Repent thee while thou art in health : so doing, I say vnto thee, thou art without danger because thou hast repented, at what time thou mightest haue sinned.

2 Although these Diuine Testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which defer their conuersion and repentance, albeit but for one howze : yet it shalbe shewed by other reasons, that it may more plainly appeare, how needfull a thing it is for man, with all speed to repent him.

3 There are four principall causes, why a man cannot without great labour & difficulty forsake sin, and follow righteousness. The first cause is, a custome in sinning, the which being now made, as it were, another nature, can very hardly be ouercome : For as *Mithridates* vsed to eate poyson so long, that nature in the end could very well brooke and digest it; and the people, called *Cimmerij*, are so well acquainted with darkenesse, where



wherein they liue continually, that they cannot well endure the light: euen so, men that liue continually in sin and wickednesse, are so in vse therewith, as all things contrary vnto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthie things seeme vnto them honest and pure. And as houses and Lands, and other things by long continuance of time, bring to him that holdeth them, a Plea of Prescription, and being so prescribed, cannot be recovered without a great Priuiledge had from the Prince: euen so, sinnes and vices when they haue a long time by custome prescribed vnto themselves the mind of the sinner, men strue in vaine except God the most mighty King, by a singular priuiledge of his grace, do turne a stonie heart into a fleshlie heart. For, if sinne become, as it were, the wife of our youth, wee shall hardly leaue it. How easie (saith S. Augustine) is the entrance into sinne, but the coming out verie hard! Therefore *Obsta principijs*, kill sinne in the beginning, then shalt thou not sinne in Concupiscence, much lesse in practising of sinne; and lastly, in delighting in sinne.

4 The other cause is the malice, and watchfulnesse of the Diuel, by which he holdeth

2. Tim. 2.  
26.

Lu. 11. 21.

Mark. 4.

Gen. 3.

Math. 11.  
25.

deth fast his seruants and captiues. For he which committeth sin is the seruant of sin, and is held in captiuitie with the snares of the diuel (as the Apostle teacheth) euē at his will. The diuell is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine sayth, *Non tam fortis est sua fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power bee very great, yet he seeketh not so much by force to hurt vs, as by his subtil suggestions: for the which cause he did not aske leaue of our Saviour Christ, that he might cast him downe from the pinnacle of the Temple, but sought rather to perswade Christ to cast himself downe headlong. The serpent (in like maner) sought not by force to cram Eue, but allured her to take it her selfe, that she might, as it were, with her owne knife, cut her owne throat. The diuel wil not breake open the doze vpon vs, but he must find it open & empty, swept and garnished, and then he will enter. And that he may thus make our selues y instruments of our owne misery and woe, he ceaseth not to tempt vs, neither day nor night: That (as Saint Gregorie sayth) *hee may winne vs at the leastwise by his tediousnesse*. When hee hath thus



thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sinne, and so turne to the Lord by repentance, he putteth a faire vizor ouer the vgly face of sinne: and so disguiseth her, that the proud person which excedeth in apparell, saith, that his or her pride, is cleanness and decency: the Whoremonger and Fornicator taketh his filthy life to bee but the course of youth: the drunkard & riotous person perswadeth himselfe, that his excesse is but good fellowship: the couetous person, beleueth that his coueteousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the Diuell had not blinded them, so as they might see sin in her colours, shee would seeme such a deformed monster, as they would loath her for euer. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are bouldered vp with the poison of Aspes: her hands are large to receiue bribes: her belly hath a tympany of surfetting and gluttony: her back is laden

Mark the diuels policy herein, & beware: for many by this meanes are deceived.

What a monster sinne is.

laden with idlenes : & yet her feet are swift to shed bloud : with her heart she thinketh vpon nothing, but how to betray the innocent, and oppresse the widdow & fatherlesse : yea, from the verie top of the head vnto the sole of the foot, she is full of botches & sores, and hath no whole part. What man will be coupled with this Monster, who hath no other dowrie and portion of her father the Diuell, but hell fire ? Let him then that hath bene enchanted with her adulterous eyes, diuorce himselfe betimes from her company without delay : for delay is perilous. Her handmaid securitie, will peraduenture flatter vs & say, It is yet too soone to depart, and so to craue further company : much like vnto *Suetonius Tranquillus Crow*, which in the Emperour *Domitians* daies, stood vpon the Capitoll, and said thus: All shalbe well. It is the Diuels voice, which saith, *Cras, Cras*, to morrow, hereafter : but God saith, *Hodie*, To day if ye will heare his voice, harden not your hearts. If we harken to the diuels voice, he will serue vs as he serued *Adam* and *Eue*, and will lay open our nakednes and shame.

5 A third cause of our delaied repentance, is the absence of the Holy Ghost from vs; for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and sweet,



swēte, insomuch that the Prophet *David* saith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commandements when thou hast set my heart at libertie: Euen so contrariwise, the absence of the Holy-Ghost maketh the same way hard and vnpleasant. And as the light of the Sun chāereth vp mens spirits to goe to their labour: euen so the Sun of righteousness shining in our heartes, with the bright beames of his grace, maketh vs to haue a delight in the way of his commandements. The first outward meanes of *Pauls* conuersion, was the great light which hee saw from Heauen; then he was cast downe to the ground, and humbled: hee heareth a voice, and acknowledgeth it to bee Gods voice, and then ariseth vp, & saith; *Quid faciam Domine?* What shall I doe? It is the celestiall illumination that worketh our conuersion vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet *Ose* thus to sinfull men: Woe vnto them when I shall depart away from them. And, by the Prophet *Ieremie*: Vnderstand and knowe what a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119.

Acts 9. 6.  
Acts 26.  
and 12.

Ose. 6. 12

6 The last cause is, a certaine sicknesse, and languishing of all the faculties of our Soule: for the apple is not so eat of mozmes, nor the garment with moaths, as the powers of the Soule are corrupted with sins and wickednesses, as the vnderstanding is darkened, the iudgment dulled, and the will depaured. Whereof it commeth, that now to liue a holy and godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall find afterwards more easie, when all the causes of difficulty and hardnes are increased: When they haue increased the causes of their labour and difficulty, by adding sins vnto sins; and when an euill custome hath taken more deepe root, shall not the Diuell then more fortifie his Castle, which is thy Soule: Shall not God which is thy light, depart further off from thee: Shall not the powers of thy soule then, hauing receiued many wounds, bee made more weake, & insufficient to goodnes: Beside this, thou maist greatly hazard the losse of heavenly treasures, by thy long delay: God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an eternal



eternall reward : with what face then canst thou hold from God a little momentary seruice, which owest vnto God all that thou art able to do for euer :

7 God hath giuen vnto thee the life of his onely begotten Sonne, the which is of greater price then the life of all men, and of the Angels : and by what right and prerogative darest thou deny vnto him the Flower of thy youth, and to spend the same in other things then in the seruice of God, & to offer vnto him the dregs and rottennesse of old age only ? Consider what the Prophet *Malachie* saith, If ye offer the blind for sacrifice, is it not euill ? And if ye offer the Lame and Sicke, is it not euill ? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts ? But cursed bee the deceiuer, which hath in his flocke a Male, & voweth & sacrificeth vnto the Lord a corrupt thing. All that we haue & our selues wholly, are not sufficient to serue the Lord. Therefore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sicknesse, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse, but also in prosperity : for forced holines, is of no great account : Pharaohs repentance,

Mal. i.

Festus trembling, and Iudas sorrow, auailed them nothing. St. Augustine, in his second booke of true and false repentance, speaking of that repentance which afflictio wzingeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my mind freely? I doe neither say, noz will say, that hee shall be damned. But, saith hee, will yee put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Authoz in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sinnes then haue forsaken thee, and not thou thy sinnes.*

8 Sin is common to all times & ages of mans life; yea, to fraile youth moze then to old age: which caused king *Dauid* to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much moze then our sacrifices. Sin is common to all; but timely and speedy repentance to few.

9 But let the exhortation of our Sauer our moue vs, which he so oftentimes repea-  
teth, Watch, Watch, because ye know not the day nor the houre. For I demaund of thee, whosoever thou be, which assurest thy selfe that after few yeres bee past, thou wilt re-  
pent

Math 24.

Math. 13.



pent thee: who made thee an vndoubted promise (I will not say of yeres or moneths) but of the Morrow, which is but one day: Nay, who can assure thee of one houre: and what greater folly and rashnesse can there be deuised, then for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power: Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for mee, and therefore he will not suffer mee to perish. O man, thou greatly deceivest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Proverbe of Salomon, *Mel inuenisti?* Hast thou found Honey? Eate not too much. Hast thou the swart & most comfortable promises of God in the Gospell: vse them to thy comfort, yet presume not thereby to liue securely in sin. For, *Iacob* must change his garments, before he can obtaine a blessing: And *Hester* must decke her selfe when she cometh

Gen. 27.  
Hest. 2,

meth into the presence of the King. That is to say, we must put off the garment of sinne by speedy repentance, and we must be clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

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CHAP. VII.

Of the Remission of our sins by Christ:  
and of our loue to our Brethren.

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**A**mong manifold things which do set forth the wonderfull power and exceeding mercy of GOD there is nothing that doth so much expresse the same, as doth the great mysterie of the Incarnation and Passion of Iesus Christ, whereby we haue free pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh saying: Blessed are they whose sinnes are couered, and whose iniquities are forgiven.

Psal. 32.

2 Wonderfull was the Wisedome of God in the Redemption of Mankind, from the thraldome of sin, death, and hell; in that he hath made Mercie and Truth, Righteous

ne



neesse and Peace, to be coniointed in one.

3 The first Adam sinned to damnation: from the which neither hee nor his posterity could deliuer themselves. God neuerthelesse will not haue Adam and his posterity vtterly to perish: and therefore in vnspeakable mercy, hee deuised the meane, that this his iustice and righteousness might bee satisfied, and yet man saued. No Saint, nor Patriarch, nor any other, were he neuer so holy, which came out of the loynes of A D A M, was able to make satisfaction to God, for the first transgression. No Angell, nor Archangell in Heauen, was fit to take this great taske in hand: because man had sinned, iustice required that man likewise should make satisfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption sent his Sonne from Heauen, so farre to bee abased, as to take vpon him our flesh, conceived in the wombe of the Holy Virgin Mary by the Holy-ghost: that so of God and man, hee might be Emanuell, that is, one Christ, in whom Mercy and Truth are met together, Righteousnesse & Peace haue kissed each other.

5 Of this great worke of wonder, wherein God hath thus coniointed his mercies

Phil. 2.

Luk. 2.

Esa. 9.

and his Justice, the Prophet long before prophesied thus: Vnto vs a Child is borne, and vnto vs a Son is giuen, and the gouernment is vpon his shoulder: & he shall call his name wonderfull, counseller, the mighty God, the euerlasting Father, the Prince of Peace.

6 This Child our Emmanuell and Iesus, the Lord Christ, approued himselfe wonderfull in person, and in all his works. *Three things (saith S. Bernard) are singularly wonderfull, and wonderfully singular: That the Godhead & the Manhood should be united in one person, that one should be both a Virgin and a Mother: that faith should dwell in the heart of man; things in nature and reason so contrary.*

Ioh. 3.

7 This wonderful Christ, is not to be comprehended with corporall eyes alone, & with a carnall heart, but also with the eyes of a liuely faith, whereby wee haue remission of sins. For God so loued the world, that he gaue his only begottē son, that al that beleued in him should not perish, but haue euerlasting life.

8 Hee then that will be saued, must come to him. Whosoever will come to the father, must come by him, who not onely is the way to life, but is both the way and life. For as there was no Corne to be had in Egypt, but onely by the hands of Ioseph, who after long affliction was so highly exalted: so  
there



there is no grace, no life, no remission, no Holy Ghost now to bee looked for, but at the hands of that crucified Ioseph; he is the Brazen Serpent, which only healeth the infernal Serpents wounds: hee is the holy Temple, where onely God is to bee worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuell and available to iustifie vs before God, is that, whose object is the body & passion of Christ Iesus Crucified, & whose fruits are the works of Charity. Therefore (saith the Apostle) by faith commeth the inheritace as after grace, because the promise might be firme and sure to all the seede.

Rom. 4.  
Acts. 16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beleue it to be the word of life. For so it is also manifest in y<sup>e</sup> Acts of the Apostles, where he said, While *Peter* yet spake, the holy Ghost fell downe vpon them which heard him. And Paul to the Romanes saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sins; in that by the outward Ministrie it pronounceth the same out of the word of the scripture: by the  
which

Acts. 10.  
44.  
Acts. 4.4.  
Ro. 10.17

which, through attentive eares (as through a Conduit) both the grace & spirit of Christ doe flow in, even into our hearts.

11 As the word soundeth, and is heard in the voice: so in a visible and euident signe the Sacraments do speake; vnto the which we giuing credit, obtaine in very deed, that which they promise and signifie. So that, how often so euer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: whereby no smal faith is inwardly wrought in vs.

12 Thus then wee see, that remission of sinnes, is openly published by Proclamation, ratified by promise, confirmed by will and testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sins.

13 The second meane, is charity in vs, in pardoning & forgiving the offences and trespasses of our brethren against vs; by which we haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Saviour Christ) and yee shall be forgiven, whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable dutie of forgiving



forgiuing iniuries, and imbracing mutuall loue, that he reiecteth & despiseth the praier, the gifts, the sacrifices, the repentance, & all other works of those which are not reconciled. Goe first (saith he) and be reconciled to thy brother, & then come, and offer thy gift.

Math. 5.

14 The Law of Nature also requireth this, to shew our selues such towards others as we desire others to be towards vs. How impudent then must he needs be, which craueth at the hands of God forgiveness of his offence, when as he himselfe carrieth a hateful & reuenging mind towards his neighbour? Justice also requireth this, that he which will haue God to be his helper, should in like maner be ready to help his neighbor: and that he which will haue an acquittance frō God of his debts, must at the same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to bee discharged of one thousand talents, which euerie man doth owe: this might sufficiently perswade vs to be ready & willing to forgive; because we offend God daily, yet he forgiveth & spareth vs. *Salomon* saith, It is an honor vnto God to be merciful: so it is mans honor also.

Math. 18.

15 *Pythagoras* being asked, how men might best seeme to be Gods: answered; By being

being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the authoꝝ, & giuer of all good things vnto men; so in like manner should man bee to man a loueꝝ, a Benefactoꝝ, & a continuall friend: but the contrary is rather verified in many of vs; *Homo homini Daemon*: that is, One man is a diuell to another: foꝝ some vpon a very light displeasure, are straight-way *Toti infermento*, puffed vp with y<sup>e</sup> leauen of malice & reuenge. If his neighbour do damnifie him but the value of two pence, he will pꝛouide a conserue of Westminster-hall woꝝmwood foꝝ him out of hand. And then if he do not, if he say not, oꝝ look not according to his fantasie, he is by and by a debtoꝝ oꝝ offeꝛder.

Eccle. 29.

16 But they which haue the greatest injuries done vnto them, ought to be alwaies prepared and ready to foꝝgiue, according as we are taught in the Scriptures: Haue thou patience with him that humbleth himselfe, and keep not mercy from him. Our sauiour Christ commandeth vs to foꝝgiue our bꝛoꝝther that offendeth, seauenty times seauen times: and which is moꝝe, to loue our very enemies. Also the Apostle *Paul* doth not onely exhoꝝt vs to loue our enemies, but also if they be hungry, to feede them, and if they thirst,



thirst, to giue them drinke, Rom. 12.

17 Yet such is the corruption of our Nature, that there is nothing that we can more hardly digest, then the forgiuing of iniuries. For the which cause let vs vnderstand and know, that by how much this forgiuenesse which God requireth, is hard vnto vs, by so much it is a great argument vnto men, that they are the sonnes of God, which doe easily forgiue and forget iniuries, and with their heart loue their enemies. For hèrein they doe shew forth a certaine likenesse vnto God their Father: who loued vs, as the Apostle saith, when wee were his enemies, & reconciled vs vnto himselfe, being redeemed by the death of his onely Sonne, from eternall damnation. Pray (saith our Saviour Christ) for them that persecute you, and say all manner of euill sayings against you: that you may be the children of your Father in Heauen, who suffereth his Sunne to shine vpon the iust and vpon the vniust.

18 The example also of our Saviour Christ maketh this matter yet more manifest: the which wee ought alwayes to haue before our eyes. For he hauing not so much as any suspicion of sin, yet being buffeted, & spit vpon, whipped, blasphemed, crowned with thornes, & nailed to the Crosse, prayed thus

Math. 5.

thus for his enemies : Father, forgiue them for they wot not what they doe.

Luk 23.

19 There are many other most weighty reasons, which the Fathers haue vsed to suppress their frowardnesse, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand, that hath the iniury done vnto him, that the same is not the principall cause of the iniury, which he desireth to reuenge : for all those things whatsoeuer, which we suffer in this life, doe come from the Lord, who is the authoꝝ and fountaine of all righteousnes & mercy. For God doth correct & chastise vs as his Sons, wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himselfe and defile his owne mind with hatred, and enuy. These things, that most rare man *Iob*, vnderstood; who being vexed of the Sabeans, Caldeans, and the diuell himselfe, vseth these words : The Lord gaue, and the Lord hath taken. Thus *Ioseph* forgane the iniuries, which his brethren did vnto him. Thus *Dauid* bare patiently the iniuries which *Shemei* did vnto him. It is great magnanimity in a man, when hee hath receiued a wound, not to feele oꝝ regard the harme.

Iob 1. 21.

Gen. 47.

1. Sam. 19



20 A second reason is, that they which doe not forgive, shall not be forgiven of the Lord. For, he that hateth his brother (as *S. Iohn* saith) abideth in death. And *Sirach* saith, he that seeketh vengeance, shall finde vengeance of the Lord.

Iohn 3.  
Eccle. 28

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgive the iniuries that are done unto vs. For it is most certaine, that hatred is not onely a grievous sinne in it selfe, but also by continuance it sticketh more fast in our minds, and is made greater. In so much that the man which fostereth hatred in minde, and desireth revenge with hope to preuaile against his enemy at the last, is so continually troubled day & night, that he can neuer put that wicked cogitation out of his minde, whereby oft times it cometh to passe, that the malicious man will sooner goe downe into Hell, then be brought to forgive, & with his whole heart to remit the iniury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast stil.

22 There are also many other inconueniences and sinnes, which are fast linked to this sinne of hatred: therefore *S. Iohn* saith; He which hateth his brother, is in darkenesse, and

Math. 5.

and walketh in darkenes, and knoweth not whither he goeth, because the darkenes hath blinded his eies. Therefore of necessitie hee cannot but stumble and fall. For how is it possible, that a man should allow or like either of his words or deeds, whom he hateth: Whereof therefore come rash iudgements, wrath, enuy, slaunders, reproachfull railings, and many such like: every one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the testimony of Christ) which saith, but so much, as Thou Foole. What then doth continuall hatred, and back-biting raylers, and slanderers deserue?

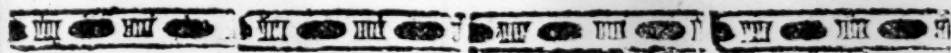
23 Let vs therefore follow the counsell and admonition of Iesus Christ (as we tender the remission of our sinnes) Forgiue, and ye shalbe forgiven. For as Tertullian saith most comfortably, *Si apud Deum deposueris iniuriam, ipse ultor est: si damnum, restitutor est: si dolorem, medicus est: si mortem, resuscitator est.* That is to say, If thou lay downe the iniury that is done vnto thee, before Gods tribunall seat, he is thy reuenger: if thy losse, he is thy restorer: if thy griefe, he is thy Physitian: if thy death, he is thy resurrection and thy life.

Coloss. 3.

Now therefore, as Gods elect, put on the bowels of mercy, kindnesse, humblenes

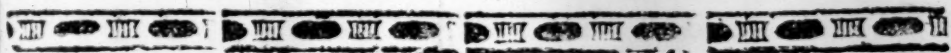


of mind, meekenesse, long suffering, forbearing one another, and forgiving one another if any haue a quarrell to one another, as Christ forgane, euen so do yee. So shalt thou peaceably proceed in thy Pilgrimage.



## CHAP. VIII.

Concerning Blessednesse and Felicitie.



**I**t is written in the 91. Psalme, There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling. These words of the Prophet *David* may beare a two-fold interpretation. First, that they which are heer in this life vnder the protection of the Almighty, are free from all euill. Secondly, they containe a prophetical promise concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Tabernacles? My soule longeth, yea, & fainteth for the Courts of the Lord. And the Lord in the Gospell saith: I say vnto you, make you friends of

Psal. 84.

Luk. 16. 9

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the

Heb. 9. 9.

Apoc. 21.

the vnrighteous Mammon; that whē ye want they may receiue you into euerlasting habitations. And the Autho<sup>r</sup> of the Epistle to the Hebrewes saith; Christ being an high Priest of good things to come, by a greater & more perfect tabernacle, not made with hands, that is, not of this building, neither by the bloud of Goates and Calues : but by his owne bloud entred he in once into the holy place, and obtained eternall redemption for vs.

Also *S. Iohn* in his Apocalips, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall bee his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine : for the first things are passed. When, I say we bee in this heauenly Tabernacle, then shall no euill happen vnto vs, nesther shall any plague come nigh our dwelling. O most blessed Tabernacle ! O most safe refuge ! O region most resplendent and glorio<sup>s</sup> ! All thy inhabitants weare Crownes of glory, sit in thrones of maiesty, liue in life eternal, and possesse a Paradise of infinit pleasures. Which, as *Saint Bernard* saith, are so many that they cannot bee numbred : of such eternitie

that



that they are without all end: so precious, as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle saith, Neither eye hath seene, nor eare heard, nor the heart of man conceived, what things God hath prepared for those that loue him. And Christ saith: No man knoweth it, but he that enioyeth it.

1. Cor. 2.

Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of *Hercules* foot vpon the Hill *Olympus*, made a portraiture of his whole body by the one part: Euen so, by those demonstrations which in Gods word are found, wee may make a coniecture of this Tabernacle, and the felicity of the same, although wee cannot expresse the full perfection thereof.

3 Wee haue therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters of *St. Iohns* Reuelation, comparing it vnto a Citie which is made of pure Gold, with a great and high Wall, of the precious stone called *Iaspis*. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which hee there nameth: also twelue gates made of twelue rich stones, called *Margarites*, and euery gate was an entire *Margarite*. The streets of the City were paved with Gold,

enterlaved also with Pearles and precious stones. The light of the Citty was the clearnes and shining of Christ himselſe, ſitting in the miſt thereof: from whoſe ſeate proceeded a riuer of water as cleare as chryſtall to reſreſh the Citty: and on both ſides of the bankes, there grew the tree of life, giuing out perpetuall and continuall fruit: there was no night in that Citty, nor any defiled thing entred there, but they (ſaith he) which are within ſhall raigne for euer and euer.

4 By this deſcription, wherein *S. Iohn* bleth ſuch words as he could, and not as he would, he giueth vs to vnderſtand, that the greatneſſe of the Felicity prepared for vs in Heauen, is ſuch, that (as I noted before) wee may very well thinke with *S. Paul*, that no tongue of man is able to declare it, nor heart to imagine it.

5 This Citty or Tabernacle ſhall in ampleneſſe and in beauty, bee farre beyond the reach of mans reaſon to comprehend. Yet the greatnes and ampleneſſe, may partly be conceiued by the view of the Starres. For if the leaſt of the be of ſuch greatnes, as all the Princes of the world haue not within their power ſo much compaſſe & ſpace, and yet an innumerable multitude of Starres haue place in the Firmament, where there remaineth



neth still roome and space for many more: how great then is the amplenesse and capacity of Heauen it selfe? The which giueth iust cause to the Prophet *Baruch* to cry out and say: O Israel, how great is the house of God, and how large is the place of his possession!

Bar. 3. 24.

6 And now what shal we say of the beauty, delicacy, & glory of Paradise? This our earthly world, which is, as it were in cōparison of that, no other but a stable of beasts, a place of exile, & a vale of miseries & teares: if this be so decked & garnished by the great and most skilfull worke-master, that it seemeth not to bee a stable of beasts, but a garden of delight and pleasures: the Firmament adozned with so many Starres, like golden knops, the earth pauered with sweet smelling hearbs, and glorious flowers, decked with flourishing trees and grēne woods, watered with seas & riuers, replenished with great maiestie of Citties & toowns, garnished with all manner of fruits and spices, & furnished with all liuing creatures, Beasts, Fowles, & Fishes, seruing for mans necessary vse and pleasure: If, I say, this frame of the world bee made so glorious for man, which is but a seruant, & also for so small a time, in respect of the eternity to come: what then shall we imagine, that the Habitation prepared for

the eternity, and the Kings Pallace it selfe  
shal be: Surely, no lesse then the power and  
wisedome of the maker (who is omnipotent  
and wisedome it selfe) could make and finish.

7 But the chiefe praise of a City consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to bee found in most excellent manner in the celestiaall Ierusalem. For, if we consider the holy Angels, doth not *Iob* say, Can his soldiers be numbred? And the Prophet *Daniel* saith, A hundred thousand ministred vnto him: and ten thousand thousands stood before him. And if wee consider the number of holy men that shall be there, then hearken to the words of *St. Iohn* in the Reuelation: I beheld, and loe, a great multitude, which no man could number, of all Nations and Kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

8 As touching the Nobility of these heauenly Citizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the Kingdome of Heauen: For out of all people, kin

*Iob* 25.3.  
*Dan.* 7.  
20.

*Apo.* 7.9.



hundreds, tongues, and Nations: out of all Kingdomes and Provinces of the whole world, and out of all men which are, haue bene, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquillity, peace and agrément of mindes, how great shall they bee in that place, the very name of that City declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wot to make the Superiours contemne their Inferiours: neither for envy, which setteth also the Inferiours against their Superiours: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall be one body, and one soule, and one God, which is all in all.

10 Whereof I pray you comineth it, that the Citizen loueth his fellow Citizen more then a forrainer: and the brother his brother more then a stranger: and the head the foote of the same body, more then the eye of another: Forsooth, because they be Citizens together of one City, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great conjunction then shall there be: how great loue

among all the blessed, to whom one and the same God shall bee a Country, a Pallace, a Life, meate, drinke, cloth, and all in all: If the friendship of two discret honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it bee, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints: And what a spectacle will it bee, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then al that we can now see with our bodily eyes: what a thing then will it be, to behold the whole Host of Angels, and to vnderstand all their Offices, Functions, glory and blessednes?

II But, that wee may yet haue a more particular consideration of this matter, yee shall vnderstand that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the Soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall Resurrection: that is to say, wherby this corrupted body of ours shall put on incorruption, and of mortall, become immortall.

All



All this flesh (I say) of ours, which now so burdeneth and grieveth the Soule, which is now subiect to so many chances, vered with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and vexations, shall be freed from all these & made perfect, to endure for euer with the Soule, without any alteration: for it shall be deliuered from all the infirmities, diseases, pains, troubles & incumbrances of this life: & in stead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the Kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnes: if the maiesty and glory of his beames be such, and so great, that some Ethnicks doe worship him for God, and if hee haue been called of the Ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bee? Surely, they shall bee so many Suns, so many Lamps, and so many shining lights to lighten the heauenly Ierusalem.

Math 23.

12 Now, to say some what concerning the Soule, as the principall part of man: wee must vnderstand, that although there bee many things which make vs happy, yet they

1. Iohn 3.

1. Cor. 13

they all are no where else to be found, but in God. For then at the last wee shall be happy and blessed, when wee shall be like vnto God, who by nature is blessed. And we shall be like vnto God, when we shall see him as he is: As the Euangelist *S. Iohn* testifieth, saying: Dearly beloued, wee are now the Sonnes of God; and it hath not yet appeared what we shal be: and we know, that when we shall appeare, we shall be like him: for wee shall see him as he is. *S. Paul* also putteth our felicity in seeing Gods face. And therefore *S. Augustine* sayth, *This onelie sight of God, is our happinesse.*

13 For as God is hereof blessed; because he seeth, & beholdeth himselfe, because he is y first & the chiefe truth: euen so we also shal be blessed, and like vnto God, according to our measure: namely, when we shall behold & see him as he is, the first & most principall truth.

14 Furthermore, if the Moone & stars do receiue their light, and are made like to the Sun when they are opposite vnto him, and doe after a sort behold him: how much more shall the pure mindes of the blessed, receiue the diuine light, and be made like vnto God, when as they shall no more in a glasse, or darke speech, but face to face, behold the vncreated Sun, and light of righteousness?



15 **W**hat ioy shall it bee, when at one view wee behold the most high and hidden mysterie of the inseparable Trinity, & of the lone of God therein towards vs! and when wee shall see all things whatsoever, in God! for what shall not hee see, who seeth him that seeth all things? Then shall mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath all before his eyes that may be vnderstood. Then shall mans will be quiet, when he enioyeth that felicity, wherein all other good things, as in the fountaine and ocean of all happines are contained. Then shall faith haue her perfect work: hope shall enioy that which she long desired, but charity shall abide for euer. Then shall be sung continuall praises vnto the Lambe: and that song, although it be alwaies sung, yet shall it euer be new.

16 Therefore our true & onely blessednes consisteth in the sight of God, as our Lord Christ hath testified, Blessed are the pure in heart, for they shall see God. This is life euermlasting, that men know thee the onely true God, and Iesus Christ whom thou hast sent.

17 This blessednes, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

Math. 5.  
Iohn 17.

Luk. 6.

Math. 24

Apoc. 3.

Rom. 8.

2. Cor. 4.

ter then all the world can content. But in that most blessed life, the soules of the blessed shall be rich, & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe shall men giue into your bosoms. And in another place; Verilie, verilie, I say vnto you, he shall make him ruler ouer all his substance.

18 The blessed Soules also shall haue their honor and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods Throne; how can it be, but that they shall be most mighty and glorious? For thus saith God in the Reuelation of *St. Iohn*: To him that ouercommeth, will I grant to sit with mee in my Throne, euen as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorowes will not they forget which shall bee inuested into Gods Throne, and haue palmes of victorie put into their hands, and Crownes set vpon their heads by Gods owne hands, before all the Princes of Heauen? Therefore the Apostle *Paul* most truely cryeth out, saying: The afflictions of this life, are nothing in comparison of the glorie that shall be shewed vnto vs. And againe, Our tribulation which

is



is momentanie and light, prepareth an exceeding waight of glorie vnto vs, &c.

19 The ioy and pleasure that the Soules of the blessed shall haue, cannot be expressed, especially when soule and body shall be vnit-  
ed againe in the Resurrection. O ioy aboue  
all ioyes ! surmounting all ioyes, and with-  
out the which there is no ioy ; when shall I  
enter into thee (saith *St. Augustine*) when  
shall I enioy thee, to see my God that dwel-  
leth in thee : O everlasting Kingdome : O  
kingdome of all eternities : O light without  
end : O peace of God that passeth all under-  
standing, in which the Soules of Saints doe  
rest with thee, and everlasting ioy is vpon  
their heads : they possesse ioy and gladnesse,  
and all paine & sorrow is fled from them : O  
how glorious a kingdome is thine O Lord !  
wherein all the Saints do raigne with thee,  
adorned with light as with apparell, and ha-  
uing Crowns of precious stones vpon their  
heads . O Kingdome of everlasting blisse,  
where thou, O Lord, the hope of all Saints  
art, and the diademe of their perpetuall glo-  
ry, reioycing them on euery side, with thy  
blessed sight. In this Kingdom of thine, there  
is infinite ioy and mirth, without sadnesse :  
health without sorrow : life without labor :  
light without darkenesse : felicity without  
ceasing :

35. Solilo-  
quiorum.

ceasing: all goodnes without any euill; where youth flourisheth, that neuer wareth old: life that knoweth no end: beautie that neuer fadeth: loue that neuer vanissheth: health that neuer diminissheth: ioy that neuer endeth; where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer seene: nor euill successe is euer feared: because they possesse thee, O Lord: which are the perfection of their felicity.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicity for the loue of transitory things, which are meere vanity. Why doe we so earnestly labour for things of no moment, and haue that most happy & blessed life offered vnto vs, wherein all felicity consisteth? *Thebrotus*, when he had read the Booke of *Plato*, of the Immortality of the Soule, was so moued therewith, that immediately he cast downe himselfe headlong from a high wall. Shall *Platoes* heathen Philosophy so much preuaile with an *Ethnicke*, which had no feeling of his Felicity, that in hope of Immortality, he bereft himselfe of life: and shall not the sweet & most comfortable promises of y<sup>e</sup> Gospel much more perswade vs (which haue the true knowledge of *Christ* and his heauenly kingdom) to forsake these vanities  
and



and delights & pleasures of the world: Remember often that worthy sentence: *Hoc momentum, vnde pendet eternitas*: that is, This life is a moment of time, wherof all eternitie of death or life to come dependeth. If it be a moment, the ioyes thereof must needs bee momentany: & miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euil shall happen vnto vs, nor any plague come neer vs. Therefore stand fast in this station, against all temptation: so shalt thou the more cheerefully shake off all carnall burthens, and recreate thy selfe in this painefull Pilgrimage.

CHAP. IX.

Concerning the Liberty of Gods  
Children.

**L**iberty, is a thing very pleasant and delectable, and more wished-for, then any thing in the world: insomuch that

that wee by experience see, that not onely men, but also beasts, doe greatly desire liberty, and doe preferre it befoze all other things. The little Birds, whether it bee that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut in Cages are serued most daintily, without their wonted labour to seeke their foode: and yet for all this, so great is the loue of liberty, that many times they wil neither sing nor eate, being sullen and ful of sorrow; and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labour, and in the cold ayre, then to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and birds which are deuoid of reason, what great account ought man to make of liberty, who alone should be freed, and yet neuertheless is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wee haue by regeneration, by which wee haue the participation of the Spirit of Christ, through the which we are freed from the tyzanny and inuasion of sinne, and our mindes prepared into good woorkes: by the power whereof the Apostle

Paul



*Paul* saith thus: I can do all things through him that strengthneth me. And againe, It is God that worketh in you both the will, and also the deede. Wherefore our Saviour *Christ* saith: If the Sonne make you free, then are you free indeed.

Phil. 4.  
Phil. 2.

Iohn 8.

3 And although all corruptions of the affections of mans minde, bee not taken away, yet it is so maimed & weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise, and this is the true freedome and liberty which wee haue by our regeneration. Of this liberty, *St. Augustine* speaketh thus; *A good man is neuer seruant, but is alway Lord of all things, howsoeuer hee seemeth to bee in seruitude and bondage. And contrarywise, a wicked man, although hee seeme to be free, yet is hee a seruant, and that not of one man alone, but hee serueth so many Maisters as he hath sins.*

*August. in  
sententijs  
suis, Sen-  
tentia, 53.*

4 Then that is a false liberty, which maketh the body onely free, and leaueth the minde subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither *Alexander* nor *Cesar* were free, although they commaunded the whole world, so long as they most filthily serued their sins. Neither can I say, that *Peter*, and *Paul* were seruants being imprisoned, and

Iohn 8.

Rom. 6.

kept in chaines and bonds : when as notwithstanding in minde , they went free throughout the world, and by their Letters, as by a Kings Letters Patents, deliuered & set at liberty daily an infinite sort of men. For as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: euen so, not the liberty of the bodie, but the libertie of the minde is the true liberty, and alone is to be called mans liberty. Of the which freedome and bondage, Christ speaketh thus : Every one that doth sin is the seruant of sin : and if the Son shall make you free, then are you free indeed. And the Apostle *Paul* in like manner saith : Know ye not that to whomsoever yee giue your selues as seruants to obey, his seruants ye are to whom ye obey ; whether it be of sin vnto death, or of obedience vnto Righteousnesse ? when yee were the seruants of sinne, yee were free from Righteousnesse.

5 To restore vs vnto this freedome and liberty, from the intolerable bondage, & most cruell tyranny of sinne, from the horrible wages and reward thereof, which is death, our Saviour Christ hath taken vpon him, and vndergone that which is vnpeakable.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and  
concu



concupiscence: First of all, doe but consider what a cruell tyzanny the sin of whozedome exerciseth vpon those that are in bondage thereunto, and see what an adulterous woman will doe, to satisfie and fulfill the command of this tyzant. Shee knoweth very well, that if her husband happily take her in her wickednes, she shall without all doubt be vtterly vndone: she shall beside the losse of her good name, riches, friends, credit with her Parents, Children, and Kindred, lose (which is more) her Soule, and whatsoever is both good in this world, and in the world to come, and shall leaue behind her perpetuall matter of sorrow and grieve: and yet for all this, so great is the force of his affection, and the tyzanny of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perils though very fearefull and euident, and to deuoure all troubles, so that she may serue her vncleane lust. What Tyzant hath euer been heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, do swallow men vp, and so deuour their whole time, that they suffer them to do, to say, to thinke, and to dreame vpon nothing

thing else. Wine and women (saith *Sirach*) make wise men runnagates : Because men being made drunken with the loue of carnall pleasures, are no lesse witlesse to do all other things, and so farre from reason, and iudgement, as if they had quaffed vp an exceeding quantity of most strong wine. For, Reason (which the Fathers call *Noctilucam cerebri*, the brains Gloworme) being once extinguished, what are wee better then beasts ? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither iudgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busilie they indeauour and apply themselves to all manner of wickednesse. And they doe constrain not onely the members of their body, but also their mind and vnderstanding, (which by nature is the Lady and most noble part of man, to watch day and night, and to labour to finde out the meanes, and the way, how to satisfie the lust of the flesh, how to endite songs, & sonnets of loue, full of wantonnes and deceit : how to decke and set out themselves with fine apparell, with sweet smells, with dances, and other like allurements. The which to do, is no better, then



then to wrest the heavenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slave, and to make the mind being withdrawn from heavenly exercises, to be subiect vnto the appetites of a most abiect hand-maid.

8 Therfore Whoredome is a great and intollerable tyranny ouer the mind of man: And no lesse is that Tyranny of Ambition. For behold, and see, what a heavy yoke Ambition layeth vpon his Bond-men, commanding them, that all their words and works be wholly imployed as nets & snares, to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground, and to flie through the ayre. For, man at the commandement of Ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometime, when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly preferreth humility, and in heart Pride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if he doe not presently reuenge it: and if by no other meanes, then to prouoke his enemy to some single combate, and so rather to lose his Soule and body, then to hazard the least part of his dignity.

10 I omit the tyranny of Couetousnesse, and of other vices which are innumerable: affirming with the Prophet Dauid, that all the seruants of sinne doe sit in darkenes, and in shadow of death, fast bound in misery, and yron. For, what greater blindness can bee imagined, then that man should not know himselfe, that hee should not know God, that hee should not know wherefore he liueth, and seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there bee, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomacks, which alwaies barke, alwaies craue, alwaies hunger, and is not able to satisfie and fill so much as one of them.

12 But now let vs see, what reward sin giueth vnto her seruants, for so great labors. Let vs harken to the Apostle, and hee will tell vs: The wages of sin (saith he) is death, that is to say, both the first, and the second death. For, as a Cockatrice is to the

Eies:



Cies: a dead carcase to the Nose: & Gaule to the Taste: the same and more is sinne to the Soule of Man.

13 Therefore let the bond-slaves of sin and wickednes, goe & serue their masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, least peradventure they bee beguiled of so great a skiped. O foales! which for the wages of eternal death, wil willingly beare so heauy a yoke; when as with much lesse labour yee might serue righteousness, who rewardeth her seruants with eternall life in the Kingdome of Heauen. Wicked men labour, and good men labour also: both suffer, both sweat, both delue and dig; but good & godly men till that ground (like husbandmen) which is firme, sound, & fruitfull: that is to say, they exercise themselves in good works, and in sound vertues, whereby they reape in the end euerlasting life: but wicked & vngodly mē plough in the sand, and sow in the flesh: and of the same shal receiue the wages of sin, eternall death.

14 Therefore, whether yee consider the wickednesses by themselves, or the wages of the same, the seruice of sinne must needs be horrible and woefull. But yet there is nothing which doth so much set forth the mi-

seruy of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke onely, at his will, that he might deliuer vs from bondage and slauey, thought it good to bee bozne in a stable, and was content to die in sorowes and paines. But what manner of sorowes: verily such, as the onely cogitation and expectation of them might haue beene able to haue brought him into a bitter agony, to sweat water and blood plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirty yeres in hunger and thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart bloud vpon the Crosse, rather then hee would suffer this precious Gemme to bee taken from out of his hands: let vs then acknowledge the exceeding glory of y<sup>e</sup> sons of God, wherevnto wee are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, & tranquility.



If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe : as *Quintus Mutius Scauola*, thrust into the fire his right hand : The *Decij* bowed themselves to the death, that their legions of Souldiers might bee preserved, and get the victorie : *Curtius* being armed at all points, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the Citty of *Rome* might bee deliuered from the pestilence : for so the Oracle gaue answer, that the wrath of the Gods would cease, if that which the Romanes esteemed best, were throwne into that Gulfe. *Brutus* also, for the preservation of the liberty of his Country, did not sticke to slay his owne children. If the Heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought wee to esteeme of that most true liberty, whereby wee are deliuered from sinne, from Sathan, from Death, and from the wrath of God? They sought humane praise, a thing doubtlesse vnconstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning *Brutus* : *His Countries loue him drives, and greedy lust of endlesse fame.* But our ends are to approue our selues vnto God, whose iudgemēt cannot be deceiued :  
and

and to get the Prize of the kingdome of heauen, and the fellowship of Angels, which is set before vs, as y<sup>e</sup> end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation  
of Christ.

**H**e true and sound perfection of a Christian man consisteth in this, to imitate Christ so nēre as possibly we can: for, he is the head, we are his members: hee is the Captaine, we are his Souldiers: hee is the Doctor, we are his Disciples. It is said of *Platoes* Schollers, that both their dyet and their apparrel, was alwayes like vnto that of their Masters. And the Heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianity, is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that



that men which are made of dust should imitate God: that wee which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God: For, we are not commanded to imitate & follow Christ in that glozy and Maiestie, wherein he sitteth in Heauen at the right hand of his Father: nor yet in that power and vertue, by which hee gouerneth the whole world, & worketh signes and wonders: but only in that patterne of holinesse which he set before vs in his flesh, when he was here on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the sea, is not worthy of me: Hee that doth not daily raise vp dead men vnto life, cannot be my Disciple: and, Blessed is hee which foresheeweth things to come, & is mightie in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that wee are commanded to follow in Christ: but these rather, Learne of me, for I am meek & humble in heart. *Christi exemplum* (saith S. Augustine) *est medicamentū vitiorū, &c.* The example of Christ is a remedie to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a patterne of humility. For both his doctrine and his whole life, was nothing else, but an example

Math. 11.

Math. 10.

Math. 5.

example of meekenesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud: Againe, he saith, He that taketh not vp his Crosse and followeth me, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen.

2. Cor. 13

4 This thing our Captaines and Guides the Apostles, very well vnderstood, who albeit they spake the languages of all nations, and were most famous in working of Miracles, knowing themselves to be the teachers of the whole world: yet heerein alone they reioyced, that they were counted worthy to suffer continually for the name of Iesus. And the blessed Apostle *Paul*, beside those things which hee had in common with the other Apostles, being rapt vp into the third heauen, heard certaine things which are secret: yet for all that, he iudged not himselfe any whit the more like, or neere vnto Christ; but for those things onely which he rehearsed in the latter Epistle to the Corinthians: They (saith he) are ministers of Christ, (I speake as a foole) I am more: In labours more



more abundant : in stripes aboue measure :  
in prison more plentesully : in death often.

5 These are the things which we are to  
imitate in our great Commander and Cap-  
taine : Namely, in aduersity, patience : in  
hard matters, fortitude : in perill and la-  
bour, constancy. What heart is so cold, and  
cowardly, which considering the inestimable  
greatnesse of the gift that God hath bestow-  
ed vpon vs, in giuing vnto vs his owne so  
welbeloued Son, with all his perfection,  
is not inflamed with an exceeding earnest  
desire to become like vnto him in good  
works : especially, seeing the father hath gi-  
uen him vnto vs for an example, whereon  
we must continually looke, framing our life  
after such a sort, as it may be a true counter-  
pain of the life of Iesus Christ : (as saith *S.*  
*Peter.*) For as much as Christ hath suffered  
for vs, leauing vs an example, to the end that  
we should follow his footsteps. Out of this  
consideration, followeth the whole frame &  
fashioning of our selues vnto him in all his  
deeds, words and thoughts : leauing our for-  
mer wicked life, & decking our selues with  
the new life, that is to say, with the life of  
Christ. By reason whereof *St. Paul* saith :  
Let vs cast away the works of darknes, & put  
on the armour of light : not in feasting, not  
in

in drunkenness, nor in chambring and wantonness, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any need of mee, hath redeemed mee with his owne blood, & is become poore to enrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hee that hath not this affection, is no true Christian. For, he cannot say, that he loneth Iesus Christ, if hee loue not his members. And if we loue not our neighbor, for whose sake Christ hath shed his blood, wee cannot truly say that we loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued and redeemed vs, giuing himselfe vnto vs, with all that euer hee hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer and giue our works, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their need, and being vnto them as another Christ.



7 And as Iesus Christ hath endured all the persecutions and spites of the world, for the glory of God: so must wee with all patientnes chérefully beare the persecutions and reproches that are done by false Christians, and to all such as will liue faithfully in Iesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes awhile vnto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardrobes, and in many sutes of costly apparell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and daies in feasting and banquetting amidst thy dainty dishes, talking and seruing thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing and sporting: And the Sonne of God came downe from Heauen for our Saluation, that we might not perish eternally, and for this cause was a Pilgrime, Preached, laboured, tooke no rest, and spent whole

whole nights in prayer for vs. Thou earth and ashes, canst not digest the least iniury of words without displeasure: but God sent his Sonne for vs, to suffer most meekely of wicked men, euill sayings, reproaches, speting vpon, buffettings, whippings, crowning with thornes, wounding; and at last, death it selfe. Thou contemnest great things, and magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head doe ake but a little, thou thinkest it to bee a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in peril to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no euill so much to be feared, as Sinne and Hell: that nothing was so much to be desired as God, the glory of God, saluation, and vertue: and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humility, charity, chastity, and with other vertues: and that hee is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a couetous and proud person, and which is polluted with other vices, as with a Leprey and Scab. For Christ being God, and hauing all things in his power, to chole

what



what manner of life hee would, during the time that hee lived on earth, chose the most vile and abiect state of life: and therefore for his house, had a stable: for his bed, a manger: for cloathes of tapestrie, hay: and the same none of his owne: a poore Mother, thin and spare diet, apparell sutable: to be short, he sought no maner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseries, nor any evils, sauing only sinne: only which euill he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neyther could, nor knew how to chosse a better state. For he, which was God most mighty, was also most wise. And what other thing doth *Isaias* commend in him more, then that hee should be called Emmanuell, and he should know how to shun the euill, and chosse the good: Hath not Christ then plainely and euidently by his example of life taught, that there is no euill so much to be eschewed, as is sin, and hell which is the wages of sinne: And that no good thing is so much to be desired, as God and godlines: If those things which the world so commendeth to be great and good, had bene such indeed; why did the most wise God reiect them, and would haue

Esay. 7.

also his Mother, and other his most deare & neere friends without them? And why did he rather chuse persecutions, labours, and sorrow, then the pleasures, riches, & ease of the world? Since Christ hath thought these so best for him and his Professors, and followers, let vs rather chuse to bee hungry in the pit of tribulation, then to feast with the rich Glutton: to wander through desert places with David, then to lue in the Citties and Pallaces of Saul, and follow Christ in the Wildernesse, then to lue in pleasures with the Scribes and Pharisees.

10 Good men doe vse the World, that they may enioy God: but euill men doe vse God, to enioy the world: the which when they haue gotten, and haue as great store of Sheep as Laban, as many Camels as Iob, as great riches as Cæsus, store of Gold as Salomon, as sumptuous and daintie fare as the rich Glutton: yet what doth it profit Esau to be Lord of *Edom*, if he haue no portion in Iacob? or to win all the world, and lose his owne Soule? But many would be Demas while they lue, and Paul when they are dead: they would bee at the rich mans table in this world, and in Abrahams bosom when they be dead: but light & darknes will not agree: the broad & the narrow way haue their



their seuerall ends, and tend to contraries.

¶ Therefore forsake the World, and follow Christ the guide to godlinesse, the Teacher of everlasting Truth: and measure all things by the same Cpha, wherewith he hath measured them, who cannot bee deceived: and haue all thinges in that estimation that he had them, who could not be ignorant of their value and price. Behold everlasting things, as everlasting thinges: and looke vpon temporali things as transitorie: and account vaine things lighter then vanti- tie it selfe: so shalt thou not be deceived: so shalt thou neither feare want, or scarcity, nor desire riches or nobility. Thou shalt not then enuy the prosperity of the rich: thou shalt not the faint in aduersity, nor be proud in prosperity: and in all things the Sun of righteousness will giue thee Light, vppon whome thou hast ever bent thine eyes: and with his truth hee will guard & protect thee as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage here on earth: so shalt thou neuer erre.

## CHAP. XI.

Concerning the Crosse and tribulations of this life.

**I**F in all other things it beho-  
ueth a wise man to haue skill to  
beare and gouerne himselfe,  
how much more in aduersity:  
the which is of such force to shake & discom-  
fort the mind of man, that thereof came he-  
resies, desperations, thefts, homicides, & all  
maner of wickednes; with the which all mē  
doe so abound, that whether we be small or  
great, rich or poore, noble or base, or whatsoe-  
uer else, we haue more calamity thē felicity.

2 The efficient cause of these calamities,  
is **G O D** himselfe: as hee testifieth by the  
mouth of *Esay* the Prophet, saying: I am the  
Lord, & there is no other: I forme the light,  
and create darknesse: I make peace, and cre-  
ate euill: I the Lord do all these things. And  
holy *Iob*, when in one day he had lost all his  
riches, all his children, and the health of  
his body, and vnderstanding that hee was  
thus afflicted, partly by the Sabeans, and  
partly

Esa. 45. 7.



partly by the Chaldeans, partly by the Wind, and partly by the Fire, which the diuell in his malice raised, and therewithall consumed and spoiled his goods: did he say, The Lord hath giuen, and the Diuell hath takē: No verily: but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also?

Iob. i.

3 Wherefore whatsoeuer befall vs, whether Storme or tempest: thēues or murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretikes, or Schismatikes: with Angels or Devils: with heauen or earth: or from whence soeuer any tribulatiō can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commaundement all things obey. For, Fire, Water, Haile, Snow, Frost, Raine, Wind, Storme and Tempest, these when they sēme to bee grieuous vnto men, what do they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations do enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence, Salomon saith, He hath made the small & great, & ca-

Wis. 6. 14.

Mat. 6.

reth for all alike. And again, Thy prouidēce  
ô father, gouerneth it. And our sauiour Christ  
himselfe saith, Are not two Sparrowes sold  
for a farthing? and one of them falleth not  
to the ground without your heavenly father.  
The very haire of your head are numbred.

5 Not onely the Scriptures, but that most  
excellent and comely order, by which we see  
so many seuerall things gouerned, being so  
different, so diuers, and so disagreeing in na-  
tures, and in places, doth proue vnto vs, that  
all things in the world are gouerned & ruled,  
not by fortune and chance, but by the prou-  
dence of God. Euen as if thou heare a Harp  
sound pleasantly, or if thou see a Waggon or  
a Ship to go forward by art, reason, and or-  
der: although thou see not the Harper, Wagon-  
goner, or Master of the Ship: Yet thou art  
put out of doubt, that there is a Harper that  
causeth the Harp to sound in good tune; a  
Wagoner, & a Ship-master, which maketh  
both the Waggon & the Ship to mone & goe.

6 We are two maner of waies afflicted by  
God: for sometimes we are troubled by those  
things, that without any fault of their owne  
doe hurt vs: and sometimes by those things  
which hurt vs not without their fault & sinne.  
The first follow y<sup>e</sup> law of Nature, by which  
it is ordained, that among moztall creatures



the weaker shall alwayes giue place to the stronger. The other, doe breake the Law of God: as when we suffer & sustaine any thing at the handes of wicked men, God hath a worke therein, so farre forth as it may be to our good; and therfore suffereth the euill to be done, drawing out of the euil a greater good.

7 For God is said to worke in that which is good: for there is nothing so euill, which hath not some good ioyned with it: and there is no good so small, whereof God cannot make a bottomlesse Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet notwithstanding a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? From the power of his wil, and the mouing instrument of the mind. From whence cometh the Malady? cometh it from his wil: no verily: but either of the shortnes, or crookednes of his leg, or some such like cause. After the same manner, a thiefe stretcheth forth his hand, he shaketh his sword, & it is of God and is good. But to kill him whom he should not, is euill, and cometh from the wicked will of man, which God neither compelleth, nor moueth, nor helpeth to do, and yet neuer-

thelesse suffereth that to be done, which hee desireth. Thus then wee see how farre God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer euil, the which without his sufferance could not bee : yet notwithstanding (that I may vse S. Augustines words) he thinketh it better to draw that which is good from euill, then not to suffer any euill at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, and also can and will out of sin, worke greater good.

8 What greater euill could there be, then so many Prophets, so many Apostles, so many Martyrs, & Christ himselfe to be slaine : could not God haue hindred this? No doubt most easily : but he would not. By which we see how great glory & felicity he hath brought to them that suffered : how great honoz and praise they haue yelded to God, for whom they suffered : and how great profit and commodity their death and sufferings haue brought to the whole world. Neither did the Church at any time suffer the persecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which coming out of the furnace, is more fine and pure.



9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men, of whose life the Physicians hauing no hope, doe onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs all, who do not therfore eate, drinke, & sleepe, that we may neuer die (for that cannot bee) but that wee may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall ships, and are brought to the Shore there to be hanged, haue no longer hope of life, then there is space betwene the ship & the land: euen so, euery one of vs which like Rouers saile heer in the sea of this world, being once taken and holden captiue by the Ministers of Gods iustice, when wee are come to a certaine place and point of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations doe follow death as their captaine & guide, & do enter in vpon vs by the same breach of sin. And we do reade of sinne: The wages of sin  
is

is death: euen so also wee read of tribulations; *Miseros facit populos peccatum.* That is, Sin is the cause of many tribulations.

Plal. 92.

11 Neither is it for one sinne of Adams, that so many tribulations come vppon vs, but also for an innumerable sort of sins which we haue added, and doe adde daily; as the Holy ghost by the mouth of the Prophet Dauid hath pronounced: If their Children forsake my law, and walk not in my iudgements: If they breake my statutes, and keepe not my commandements, I will visite their iniquities with the rod, & their sins with scourges.

12 God afflicted the Iewish nation, one while by the Philistines: another while by the Madianites: another while by the Assyrians: and also by the Romans: but alwaies first they sinned and prouoked God to anger: as the Booke of Iudges, the booke of Kings, and of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as Neroes, Dioclesians, and such like, which most cruelly persecuted the Church: the cause of all which persecutions, was the sins and wickednesse of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now wee will speake of the effects. Concerning the effect and fruit of tribulation



Cap. 12.

bulation, the Authoz of the Epistle to the Hebrewes writeth thus : Now, no chastising for the present time seemeth to bee ioyfull, but grievous : but afterward it bringeth the quiet fruit of righteousness vnto them which are thereby exercised. Although therefore we cannot plainly know the fruits of tribulation, before such time as we come to that blessed and heavenly life, which is free from all misery & trouble : yet notwithstanding it wil be very profitable for vs to speak and thinke vpon the same diligently & often: that being confirmed by the sweetness and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion & godlinesse.

14 And although it must be confessed, that afflictions of their owne nature are euil, and to flesh & bloud very grievous and terrible : yet vnto Gods Childzen, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things Rom. 8. worke vnto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red sea was to Pharaoh, wherein hee was drowned, but Israell saved. In the wicked, tribulations stir vp desperation: but in the

the godly, an assured hope. By these as by a fatherly chastisement, our daily falls are repaired, haughtines and pride kept vnder, the flesh and lusts therof restrained, our old man corrected, our inward man renewed, sluggishnesse, and negligence shaken off, the confession of Faith exprested, the weakenes of our strength discovered, and wee prouoked more earnestly to pray and call for the fauour of God, and daily to vnderstand the peruersenesse of our owne nature.

15 Besides, through afflictions, wee are made like to Christ: For, It behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue all names giuen vnto him: so we also, if we suffer with him, shall raigne together with him. Whereby also we are brought vnto patience: that being become as a Diamond stone, wee shall sooner weary them that strike vs, then wee our selues be broken. For tribulations be as exercises in a humane body, wherby rather y health is confirmed, & the strength recovered then taken away, or weakned through them.

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, that



that which is the worke of God and of the Holy-ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is moze manifestly to bee seene in the wicked: who, when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Physitian, of things venemous and hurtfull, maketh most healthfull Medicines: euen so Almighty God by his wisdom, out of afflictions (although they be euill things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; the which is a certain triall both of our selues, and of our owne strength: and especially, of the might and goodnesse of God. For, in suffering of aduersities, wee learne how great the corruption of our nature is, which being touched with any aduersity, straight-way (except the Holy-ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against the prouidence of God. Whereof we haue a lively example set forth in Iob, who being deliuered by God vnto the diuel to be tried, how great

great blasphemies powred hee out in his afflictions : how much complaineth he of the prouidence and iustice of God : but the light of the holy Ghost had no sooner illuminated him, but how did he plucke by his spirits againe : how godly & rightly doth he iudge of God : The crookednes of our nature is hid from vs : for the heart of man is vnsearchable. But looke how soone the fire is stricken out of the flint stone, so soon breaketh out our peruerse nature, when tribulation appresseth vs. This triall (as Peter saith) is euen as a furnace vnto Gold: and therfore God answered Abraham, when hee was now ready to sacrifice his son; Now I know, that thou fearest God. No doubt that was knowne vnto God also: but by that fact he brought to passe, that his obedience was the better knowne vnto others : for wee are like vnto certaine spices, whose sweet saueur is not felt, vnlesse a man bruiſe them well. Wee are also like to stones called *Pyridites*, which shew not forth that force which they haue to barne, except when they be pressed hard with the fingers.

18 The tryall also (before spoken of) bringeth hope. Whereby we see, that God hath so disposed those instruments of his, as that they should one helpe another, & the one bring in the other. By reason of the hope of  
the



the glory of God, afflictions are not troublesome vnto vs : but God giuing vs strength, wee beare them with a valiant mind. And in the very suffering, we haue greater triall and pꝛoofe of the goodnesse of God towards vs : whereupon wee conceiue the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, we hope also that he will hereafter be present with vs, and at the length make vs blessed. The sick man because he hath confidence in the Physitian, suffereth the impostume to be cut: afterward as he feelth himselfe relieved, he putteth confidence more & more in the Physitian : so, as if need were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelity. The Deuill so much as in him lyeth, dzineth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the Holy ghost saith : because thou hast quietly & patiently borne affliction, it may be a sure token vnto thee, that God therein declareth his fauour towards thee: wherefore haue thou a good trust, for he will deliuer thee.

19 This confidence will make vs to resolve with the Apostle Paul, that no manner  
of

Rom. 8.

of tribulation shall be able to remoue vs from the loue of God which is in Christ: neither the losse of goods, of wife, children, friends, lands & possessions, nor any thing in the world, because we are verily perswaded, that his loue and bounty towards vs is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, and euen in the very crosse & death, hee giueth to his Children so much strength and consolation, that in very deed, it is more then a hundred-fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred-fold so much, & th'obtaining of an euerlasting kingdom a good salue for this soze? If we gaine with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our deere & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our Heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his deere darlings & only begotten spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, and profit, hath our heauenly father promised vnto vs, by a



Bill of his owne hand, sealed with the blood  
of his onely Son, testified by the witnesse of  
his Apostle, and left with vs in our owne cu-  
stody, to be paid at the sight whensoever we  
shall require it. **W**herof this is the content:  
Who so hath forsaken house, brother, sister,  
father, mother, wife, children, or land, for my  
names sake, he shall receiue an hundred fold,  
and the inheritance of euerlasting life. **W**ho  
can deny, but that hunger, cold, nakednesse,  
extreame pouerty, and want of things part-  
ly necessary, are a heauy burthen for man to  
beare: But the weight thereof is lightened  
and made easie to them that with a right eie  
and vnfainedly doe beleue Gods promise,  
and cast their care on him. Cast thy care vpon  
the Lord: for he careth for thee. **O**ur heauely  
Father knoweth that you haue need of these  
things, meat, drink, & clothes. **H**e ministreth  
these things in due time to the beastes of the  
earth, the foules of the aire, the fishes of the  
sea: and will hee not keepe his promise vnto  
vs, for whose sakes he hath made these crea-  
tures, and hath made vs Lords ouer them?  
**W**hat cause haue we to mistrust his purpose  
rather then the bird that flieth forth in y<sup>e</sup> mo-  
ning, vpon this naturall perswasion, that he  
shall find food, not doubting, but that he who  
made him, will not suffer him to starue with  
hunger?

Psal. 33.

hunger: Haue wee sene such as put their trust in him, starue with hunger, die with cold, or perish through nakednes: It hath not bene heard of, that the righteous hath bene forsaken, or his seed beg, wanting bread. For they, that know the name of the Lord will trust therein: for he forsaketh not them that seeke after him. And hee willeth vs in the day of our troubles to call vpon him, adding this promise, that he will deliuer vs. Whereunto the Prophet David did so trust feeling the comfortable truth thereof at sundry times, in many & dangerous perils, that he perswaded himselfe (all feare set apart) vndergoe one painful danger or other whatsoever: yea, if it were to walke in the valley of the shadow of death, that he should not haue cause to feare: comforting himself with this saying (which was Gods promise made to all) For thou art with me, thy rod and staffe, euen they shall comfort me. Is our staffe waken so weak, that we dare not relye too much thereon, least it should breake? Or is he now such a changeling, that he will not be with vs in our troubles, according to his promise? Will he not giue vs his staffe stay vs by, and reach vs his hand to hold vs by, as he hath bene wont to doe? No doubt but that he wil be most ready in all extre-



tie to helpe, according to his promise. The Lord that made thee (*O Iacob*) and hee that fashioned thee (*O Israell*) saith thus, Feare not, for I will defend thee, &c.

Esay. 43.

20 He is that mighty Captaine, who hauing vnder his gouernment many souldiers and seruants, hath them at his commande-ment, that when he biddeth them go, they go: when he saith abide, they abide: and when he willethe the to do this or that, they obey his word. For, paine, pleasure, grieve, ease, sicknesse, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion confesseth in the Gospell: *Yea, hee worketh so forcibly in his Children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of grieve, ease: of sicknesse, health: and of death, life: as contrariwise to the vn- beleeuing, pleasure, ease, health, and life is a weary, irkesome, and painefull death.*

Mat. 8.

21 But reason and our flesh are hardly perswaded, that wee are beloued of **G D D**, when we be exercised with afflictions: and yet the autho<sup>r</sup> of the Epistle to the Hebrewes saith; That if we be not vnder chastisement, (whereof all are partakers) we are bastards, & not sons. And S. Paul to the Romanes bringeth in the complaints of the Saints which

Heb. 12.

Rom. 8.

Psal. 44.

were tormented and afflicted before Christs time: For thy sake wee are deliuered to the death all the day long: wee are accounted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God: and yet they make this sorrowfull complaint; We are accounted as sheepe to the slaughter. As if they had sayd, Wee are otherwise dealt with, then the Fathers in the old time were dealt withall: vnto whom God seemed to beare great fauour when as he enriched them, fought for them, gaue them victorie, and with excellent names and titles made them famous & honorable: we say we are now otherwise dealt withall: for wee are deliuered vnto the enemies as sheepe to bee slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long ouer our heads, and we are neuer in security: but yet heerein we are comforted, that wee are not in this perill as men that suffer for euill doing: but, for thy sake, that is for religion and godlinesse.

22 Whereby also wee are admonished, that paines, punishments, and death, make not Martyrs, but the because: for otherwise many suffer many grieuous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, then the Papists at this



this day might truly boast of Martyrdom, when, for their trayterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Scismatikes, which would faine bee reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kind of men, which if they could finde none that would kill them, would oftentimes bzeake their owne necks head-long, and would slay themselves. These men (saith he) must not be counted Martyrs. These are not Sheep, but Goates. These are not led against their wils, but run head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a Sheep vnto death, yet did he not open his mouth: for these open their mouthes too too wide, vttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my body to bee burnt, and haue no charity, it profiteth

we should then haue many Martyrs at this time in England.

1. Cor. 13.

Marks  
of a true  
Martyr.

mee nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

23 Therefore wee, hauing a good cause, ought with patience and meeknesse to bee ready prepared, when triall shall be, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwaies followeth them which will liue godly in Iesus Christ. Then hee who hath promised vs, that neither in fire, water, no no2 yet in the shadow of death hee will bee from vs, but will bee our buckler, defender and shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that hee will giue vs a ioyfull end and deliuerance.

24 The Holy ghost hath caused many histories to be kept in writing for vs, that liue now in the later age of y<sup>e</sup> world, to this end that we should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstode and quercame by faithfull patience the malice thereof, but also by reading of them wee should in our like trouble, learne like patience, receive the same comfort, and being thoroughly tried, conceiue a sure hope of the same victorie

which



which they, after many and sundry trialls, did winne: whereof wee shall not be disappointed, if wee to the end strive lawfully. If it bee too hard, and aboue your capacitie, to behold all the Hystories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration, that you may espy & behold in them, the order of Gods working with his Church in all ages: and if you do not vnderstand in diligēt perusing them, that the end and issue was euer ioyful and glorious victorie & deliverance, wherewith to comfort our selues in the midst of miseries: take into your hands the comfortable historie of King David: mark his whole life, from that time he was taken from his fathers sheep vntil his death: behold him in your selues, whensoever you shall be afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his owne mind, and appointed him King ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies the idolaters, that dwelt neere about him: he did not grant vnto him such quietnes, neither to his people, but that he was in continual troubles, and no small dangers during the life of Saul; and also after Sauls death, the Idolaters, and also Sauls friends,

friends, seeking all the waies that might be, to depose him from his kingdome.

26 And not only was he thus bered with his foraine enemies, but also most grievously of all other, by those of his household, who should haue been his most deare friends: his owne naturall sonne Absolon, his most priuy counsailers, the Nobilitie of his Realme, & the most part of his subiects. Absolon pretending to his father David a great holiness (as the manner of hypocrites is) desired to haue leaue to goe vnto *Hebron*, there to Sacrifice, for the performance of a vow which hee had made in the time of his being in *Syria*. But his meaning was, to obtaine the kingdome from his father, & stir vp all *Israel* against him: which he brought to passe. David was banished, & pursued to the death by his owne sonne, who wrought so much villany against his owne Father, that he did not forbear, in the despite of him, to mis-bse his fathers wiues in the sight of all the people. How grievous and dangerous this sodaine change was to David, and to the people which were but a few, in respect of the great number of the malicious hypocrites which followed Absolon, it appeareth plainly in the Story, and you may easily consider.

27 The best that was like to come of this matter

2. Sa. 15.



matter, was, that while the kingdome of *Israel* was thus diuided, Gods enemies the *Philistines*, which had lyen long in wait therefore, should snatch vp from both the parties the kingdome of *Israel*, and not onely utterly banish Gods true Religion from among the *Israelites*; but also bring them, their countrey, and their posterity into most miserable bondage and thraldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 Daud in all these perillous dangers of his owne life, losse of his kingdome, and utter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behaviour he himselfe described in a psalme, which is left in writing, for vs to learne heerafter how to behaue our selues in the like persecutions.

29 When hee was fled from *Ierusalem*, and the *Priestes* were departed from him with the Arke of the Lords Couenant, hee went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and so

so did all the people that were with him: and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heany heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, sodainely to bee cast out of his royall seat, and brought in danger of his life, and that by his own natural son? Can the displeasure of any enemy so much pierce the heart of a kind Father, as the vn-naturall crueltie of the Sonne to seeke his death, of whom he himselfe had his life? It grieved him no small deale, to perceiue such as had been his wise Counsaillers, whom he much trusted (whose duty it had bene, with the spending of their owne liues, to haue defended the common-weale, brought to a good and quiet order both in matter of policy, and of Gods true religion) to bee the supporters and maintainers of an hypocrite, who had neither respect to Gods true honoz, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing



of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these euils. Hee called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I haue sinned: and afterward when he saw his greivous and sudden change follow, hee perceined it came partly by his sinne, by the worke of **G D D**, and therefore submitted himselfe wholly to Gods will, saying: If I shall find fauour in the eies of the **L O R D**, he will bring me againe, and shew me both his Arke, and the Tabernacle thereof. But when the **L O R D** thus say, I haue no lust vnto thee: beholde, heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of **G D D** acknowledgeth his troubles to be Gods hand, his sinnes to bee the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. Hee assured himselfe, that when hee himselfe was most weake, then **G D D** would declare

clare his strength for his owne glozy sake, and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

22 This consideration of plagues and tribulations, both to priuate men particularly, and also of Realms & whole Commonwealths is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his owne glozy, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, and shall be molested with many and sundry kindes of troubles and calamities, yet the calamities and afflictions are not to all kinde of men alike, nor yet for one end and purpose. For the wicked and rebellious are punished, and whipped of God, to a farther end and meaning, then the godly and chosen children, who are the true Church of God, the liuing members of Christ, and such as shall neuer be separated from God, and their louing Saviour in Christ Iesus.

32 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the honour and glozie of his owne name, or the profit, commodity,

exceeding



extending benefit of them whom hee thus afflicteth, either else for both these considerations together : for that there is no trouble that comes to Christs Church, or any member therof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and iustly considered.

34 Thus you may plainly see, how God hath wrought in his Church in olde time, and therefore should not discourage your selues for any suddenu change : but with David acknowledge your sins to God, declare unto him how many there bee that bere you, and rise vp against you, naming you Hugonites, Lutherans, Heritiks, Puritans, and the children of Belial, as they named David. Let the wicked Idolaters bragge, that they will preuaile against you, and ouercome you, and that God hath giuen you ouer, and wil be no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisdom of Achitophel the wise counsellor : yet say you with David : Thou, O Lord, art my defender, and the lifter vp of my head. Perswade your selues with David, that the Lord is your Defender, who hath compassed you round about, and is (as it were) a shield, that doth couer you on euery side. It is hee onely that may and will compass

with these  
and other  
such like  
reproches  
are the  
Children  
of God  
often try-  
ed.

vasse.

passe you about with glozy and honour. It  
 is he that will thrust downe those proud hy-  
 pocrites from their seat, and exalt the lowly  
 and meeke : It is he which will smite your  
 enemies on the cheek bone, and burst all  
 their teeth in sunder : hee will hang by Ab-  
 solon, by his owne long Hayze : and Achire-  
 phel, through desperation, shall hang him-  
 selfe: the bands shall be broken, and you deli-  
 uered : for this belongeth vnto the Lord, to  
 saue his from their enemies, and to bless  
 his people, that they may safely procede in  
 their Pilgrimage to heauen, without feare

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 CHAP. XII.

Concerning the alteration of true Re-  
 ligion in all Ages.

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**A**lbeit David and his Kingdome  
 after he was annoynted King  
 ner GODS people, were exer-  
 cised with many troubles, du-  
 ring his time : yet hee obserued the ordi-  
 nances of the Lord, and kept the true religi-  
 on among his people, according to the Com-  
 mandement of GOD. After him Salomon



had gouernance ouer Gods people : who in the beginning of his raigne walking after his Father David, did build Gods Temple, and obserued the true Religion : but that lasted but a while : for in his later yeres he fell to Idolatrie and seruice of false Gods, so that the true seruice of God began to be corrupted.

2 After him his Son Roboam reigned : at whose beginning the Realme had such a miserable chage, that it could neuer after recover it selfe againe. For the kingdom was diuided, and ten Tribes which were called after ward *Israel*, fell from Roboam, and from the true Religion, vnto Idolatry, & false seruice of God: and so continued in false superstitious religiō, alwaies hating the true religion of God, killing the Prophets that did teach the truth, and the godly people that confessed the same many yeres ; and yet all that time perswaded themselves, that they had the true seruice of God, & that their doings did much please God. Yea, the face of Gods Church was so blemished, & brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose life also they sought after. Consider well this history, & the working of God with his Church & true religion.

ligion. The Prophet Samuel had taught the people the true seruice of God: the worthie king Dauid maintained y<sup>e</sup> same all his time but with great difficulty. Salomon his sonne (a Prince of most singular wisdomes & knowledge, perfectly instructed in the waies of the Lord) fell from God, corrupted Gods religion with the false seruices inuented by man insomuch, that the Lord was so offended therewith, that he cut off frō the rule of his posterity the most part of the kingdome: for the ten Tribes were neuer after him vnder the gouernance of his successors: neither did they afterward walke in the feare of God but in Idolatry and false religion, till at the last God sent the Assirians to inuade them in that wise, that they ouercame them, carried them forth of their owne Country, dispersed them in many countries among the heathen sent strangers to inhabit their land, and utterly destroyed the kingdome.

3 This was a feareful iudgment of God where he had but one small kingdome in the whole world that bare y<sup>e</sup> face of his Church where his true honour was maintained and that so sodainely, of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his Sonne Abia

after



after him. So that during all this time, there was not in the world any Church or people where the sincere religion and pure word of God was receiued by publike authority and common order: although God reserued alwayes some that priuately serued him, and feared his name faithfully, who were alwayes so hated and punished by the Idolaters, that their liues were bitter vnto them.

4 In those days did the Idolaters make the selfe-same reasons & arguments against the prophets and their doctrine, which Idolaters do make now against Gods people, & his true religion, concerning generality. The faithful then liued among those Idolaters with no lesse perill and danger, then the Christians haue done in *Spaine*, and in other countries, where the Gospel hath not free passage. The Prophets were then imprisoned, and driuen out of their country like seditious heretiks, the causers of all euil, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked Kings of *Iudah*, God visited his people with some light of the truth by the meanes of Asa, and King Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was  
done,

done, not without great difficulty & trouble, and continued but a small time in that same order. For Ioram, the son of King Iosaphat, ouerthrew the true seruice of God, contemned it, & brought in the place thereof the Superstitions & Idolatries of the Kings of Israel: & so the Church continued neuer perfectly reformed, but alwaies afflicted, till the time of Ezechias. For although Asa, Iosaphat, Iosias, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good Kings, yet was not the Church cleansed of all the Idolatries, and false counterfeit religion: as it appeareth by the Prophets, Elia, Amos, Isay, Osea, Micha. But the worthy king Ezechia, in the first yeare of his raigne, began to reforme Religion, brake downe and banished all Idols, & Images, Hil-altars, and whatsoever was against Gods commandment, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in purity but a little time. For his son, wicked Manasses, who reigned after him, put away, & did forsake the true way, and brought in againe all maner of idolatry and false religion: and did grienously punish and persecute the faithful people and true Prophets. He shed (saith



the Scripture) innocent bloud exceeding abundantly. In like manner did his son Ammon also, who raigned after him.

6 This grieuous change remained thus, untill the good King Iosias made a new and Godly reformation: which ought to bee a glasse to all Princes to behold themselves in. But this godly reformation of this good King did not continue: for his son, and all the Kings of Iuda after him, forsooke the waies of God, & restored again the Idolatry, & false religion of their forefathers, and so continued till God sent the King of Babylon, to destroy their city, temple, and country; who also led them captiue into Babylon, where they continued many yeeres in great afflictions: as it appeareth by the Prophets, Jeremy, and Daniel; so that in five hundred yeers and aboue, in the dayes of all the Kings of Iudah, Gods Religion was set forth, and receiued in publique order sincerely and perfectly, and the contrary utterly banished and abolished. But in the times of David, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all Kings, except David, Ezekiah, and Iosias, committed wickednes: for euen al the kings of Iudah also forsooke the Lawes of God.

7 With what difficultie and troubles, Gods religion and true seruice was restored

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles & grievous persecutions the true servants of the Lord suffered, it is partly set forth in Eldras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, and beautiful shew of Gods religion among the Jewes: yet was it so defaced, and vtterly falsified with traditions of the Pharisees, who were at that time in estimation, that Christ himselfe doth testifie, that their seruice was but vaine traditions of men, and the Commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, ymmediately after the captivity, all prophesying ceased in Israel. For peruse the history of our Saviour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true Religion: what paines & trauel hee tooke to restore the true & sincere honoring of God: with how great difficulty he brought it to passe: and at the last, how it cost him his life. After whose death, the cruelty of them who would seeme to haue & maintaine the true honoring of God, ceased not, but stirred by most vehement persecution against the true Church of Christ.



Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Lucas partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs church.

8 After Christs death, the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerua his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia, and also the west parts, were cruelly disquieted. Shortly after this time, did England receiue the Christian Faith, and was the first Countrey of all the world that receiued the Faith of Christ by publike authority, Lucius being the first Christian King. But the purity of Christs truth did not long here continue, not much aboue One Hundred yeeres.

9 Seuerus th' emperour wrought al the means that might be, to destroy Christs church, and to subuert the true religion with most sharpe persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrant Maximinus did soze molest the faithfull: & likewise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus granted the Christians peace: Aurelianus persecuted them. And Dioclesianus moze like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath been befoze: the tormentors were much moze weary in shedding of Christian bloud, and cruelly tormenting the faithful, then the holy Martyrs were in suffering the paines. There were in this persecution, within 30. dayes, aboue seuentene thousand christians killed most spitefully.

10 But Constantine the good Emperour became a Christian, set the Church in peace, and was the first Emperour that did by publicke authority put downe gentility, and truly maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndoe al that Constantine had done, vsed wonderfull policies to destroy the christian Religion, and did afflict the faithfull very grievously. After this time, the church was grievously molested by the Arians: after, with Hunnes, Vandales and Goths: and

Eusebius.  
Eccl. hist.  
lib. 8. ca. 9.



so continued many yeares, till all good learning began wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it bene even vnto this day miserably afflicted, and wonderfully defaced by two vicars of the diuell, put in commissiō at one tyme, about eight hundred yērs since: the one, Mahomet, for the East: the other, Antichrist of *Rome*, for the West. The one forraine, the other a more nere and domesticall enemy to Christians. For, during these foure hundred yeares, *Rome* hath bin Tophet, and the valley of Hynnon, and the very Altar whereon hath bene sacrificed the bodies of Gods children: whose tyrannie and outrage is such, that the Kings and Potentates of the world, haue bene, and are greatly dammified, and iniured by her; as appeareth by many notable pageants, which shee hath played before our time: amongst which, this one shall serue for many.

II Pope Innocent being displeased with George Pogiebracius King of *Bohemia*, for fauoring of Iohn Hus and his religion (that is to say, for playing the part of a godlie Prince) did excommunicate and depose him, appointing his kingdome to Mathias. But Fredericke the Emperour would not thereto consent: and especially after the death of the

aforesayd George, when the Emperour and  
 the Bohemians leauing out Mathias, did  
 nominate Vladislaus (son of Casimirus, king  
 of Polonie) to bee King of Bohemia. For  
 the which, great warre and trouble kindled  
 betwene him and Fredericke the Emperour:  
 wherein the Emperour had bin vtterly ouer-  
 throwne, had not Albertus Duke of Saxonie,  
 rescued the Emperour, and repressed the ve-  
 hemency of Mathias. This fire of dissension  
 being kindled by the terrible thander-bolt of  
 the Popes excommunication, did yet a grea-  
 ter mischiese. For, it hindred the said Ma-  
 thias in his expedition against the Turkes,  
 wherein he should haue bin set forward and  
 ayded by Christian Princes and Bishops.  
 The like curse and excommunication hath  
 bin denounced by the Antichristian Bishop  
 Pius Quintus, for the like cause, as wee all  
 know, against Q. Elizabeth: but the same  
 hath been altogether turned to her & her peo-  
 ples good, by him that can and will blesse,  
 where Balaam curseth. What should I neede  
 to set before you the bloody broils of France,  
 & of the Low countries thereto adioyning,  
 wrought and brought to passe by this dome-  
 sticall enemy, vnder the colour and name of  
 a holy league, thereby to maintaine idolatry  
 and superstition, and to rote out the religion  
 and



and seruice of Almighty God? It is too too manifest; they haue felt it, and all the world cannot but condemne it. But what better can be expected? Can any good come from *Rome*? No verily. For as *Babylon* is full of *Striches*: as *Africa* yearly breedeth some Monster: and as *Sodome* and *Gomer* sendeth forth yearly noysome stinches: so the church of *Rome* is the nurse and fountaine which sendeth forth error, rebellion, and vtter desolation (if it were possible) of all Christian Kingdomes.

12 Now weigh and consider with your selues this same brieue rehearfall of the seate of Gods Church: how the Church of the Israelites was afflicted in the time of y<sup>e</sup> Kings, then carried into a strange Countrey captiue: after their returne & reedifying of the Temple, what great perils and troubles it sustained, till after the dayes of the Machabees: next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutions, which the Church suffered vnder most cruell Tyrants, from the eight yere of Nero, by the space of thre hundred & twenty yeares, vnto the time of Constantine, & from his time thre hundred years after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes good learning was decayed, and ignorance brought

brought in : & then marke with aduise-ment, how that from that time hitherto Mahomet hath vsurped & afflicted the East church, and the Pope the West : for he began to exercise his proud power ouer the Church, about the same time that Mahomet brought in his religion. Consider I say with aduise-ment in all these times, how little while Gods religion was maintained in the Church : what perillous changes were in the Kingdome : what exceeding cruelty was alwayes vsed against the people of God, as though they had bene heretikes, his word condemned as heresie, and the cause of all euils : and you shall easily perceiue that neither Gilgal, Silo, nor Mispah, can assure the Lords Tabernacle any rest : and that Religion keepeth not her place and standing any long time.

13 The vse and profit which is to be made heereof to our selues, is this: that forasmuch as God hath giuen vnto vs his word, and the ministry thereof, in such wise, that we haue amongst vs (blessed bee his name therefore) his true religion and seruice: let vs not grow secure, forgetting our duties vnto him in regard of so vnspeakeable a blessing : lest hee come shortly and remoue our Candlesticke from vs. For he hath no lesse cause to execute his iudgements against vs now, then he had  
in



in olde time against the obstinate & vnthankfull Iewes; of whom he complaineth thus: What shall I do vnto thee, O *Iacob*? thou *Iudah* woldest not obey, I wil turne me to other Nations, and to those will I giue my Name. For, hee intreateth vs continually as a Father doth his Sons, as a Mother her daughters, and as the Nurse her yong Babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the Kingdome of God shall be taken from vs, and giuen to a nation which will bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily depriue vs of Gods fauor, and that will sooner bring vpon vs his heauie Iudgements, then our vnthankfulness, in abusing his Word and Ministry.

14 It fareth with vs, as it did with the Israelites, after their mighty deliuerance out of Egypt, in the wilderness: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euen on the Sabbath, although they were forbidden to gather it; but sone after waxed weary of it. Euen so in the beginning of Quene Elizabeths most happy raigne, wee all, as men almost hunger-starued for lacke of the spirituall food of GODS Word, the Manna

Manna of our Soule, were right glad by what occasion, or from what manner of person soeuer we might heare that Angelicall tidings (as it were from heauen) of our salvation in Christ, and of our iustification thzough faith in him: Yea, how ioyfull were wee then to heare **G D** serued in our bulgar tongue: But now either through negligence or lazinesse, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to vndermine and intrap him, or peraduenture to fetch a nap or two, or to meet a friend, &c.

15 Thzough this fulnesse, some are growne so lazie and vnlustie towarde the spirituall Manna, that they will no more goe socke it abroad, as in former time of neede: but will haue it brought home to their houses; and so make the publike Minister, a Parlor Preacher, as if it were now a time of persecution: whereas Eli hath his open place by one of the pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *ubi habitas?* Master, where dwellest thou? He answered, Come and see, and they came to him, and not he to them. He himselfe commanded it shold be so: If any man thirst, let him come to me.



16 And as touching religion, many be of Gallios minde, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of King Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honour Christ wholly, or cast Christ wholly away.

17 There bee also many that deale with Gods word & his religion, as doth the Butterflie with the swæte flowers: and that is, enen to die their wings with them, that they may seem to be of a fair painted colour: these thinke that holinesse consisteth in often and much hearing, how litle soeuer they practise. They can endure the sowing of a Gomer, although they reap but an Ephah. To these it may be sayd, as Phocian said somtime to the Athenian bands, *O quam multos duces, quam paucos milites*. More teachers then followers.

18 And as for the Ministry, it serueth for nothing now-a-daves but enen for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heed to his words. Gods Ministers haue cause to complayne, as Ezechia in his time, that they bee iudged and condemned at the doores of mens houses: or as Christ and his Apostles, by the fire  
side:

side: and as Iohn Baptist, that they receiue their iudgement at the Table-cloth, or Carpet, not from any Iudiciall seate.

19 Doe wee thinke that God will suffer still this contempt of his word & Ministerie unpunished? hee hath already looked a long time for our amending, and hath long borne with our euill doing. And as it is truly said of God in respect of his long sufferance, that he hath leaden feet: so as truly it may be said in respect of his heauy Iudgements following the same, that he hath yron hands. He commeth against vs slowly: but when hee comes, he payeth home surely.

20 For these forty and seauen years past, who hath led the life of Delights, but wee: what nation vnder Heauen hath been happy, but our English nation? Our God hath long loued vs: our God hath long suffered vs, & with his chearefull countenance hath most louingly looked vpon vs. But even as the Troians, when their cittie was beaten down flat to the ground, said thus: *Troia fuit*, there was a Troy, or, we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not bene a barre to hinder the proceedings of the enemies of his Church,



Church, the time of desolation had alreadie fallen vpon vs: especially vpon the death and dissolutiō of our late gracious Seneraigne. Which day, the Iebulites of this Land expected, with a longing desire, as Esau did wait for the dayes of his fathers mourning, that they might imbue their hands in the blood of all true harted Iacobs of this realme. But when the Sunne of our prosperity was not eclipsed, by reason of a most happy succession of a gracious Dauid, whom God placed vpon the seat of this Kingdome to rule his people with a wise and prudent heart; Then wee said, that our hill was so strong that it could neuer be remoued, and that we were quite out of reach of all aduersitie: but soone after the Lord shooke the Tower of our happinesse with two stormes. The one was the sword of the deuouring Angell, which tooke away at the least forty thousand of our brethren & sisters, within the space of two yērs or vnder: the other was, the treacherous attempt of wicked subiects against our gracious lord, y<sup>e</sup> king, & the state. But these clouds were no sooner ouerblown, but again we returned to our security: & then we were sunck into the depth thereof, pleasing our selues in our owne waies: & putting the euill day far from vs, then were we vpon y<sup>e</sup> sodaine thrust into

Watson  
and his  
complices.

The fecrecie of the treason amplifieth the mercy of God.

The Gun powder treason.

into the bzim of confufion, by that late, cruel inhumane, & diabolicall treason, practised by difloyal and mifcreant wretches, againft the King, the Quene, their royall ifue, and the Eftates of the land, Ecclefiastical and Civil.

This Treason was as a Sea, wherein all other Treasons haue loft themfelues. No tongue is able to exprefle, nor any heart is fufficient to conceiue the depth of this intended villany. Let vs imagine what horro it had bene for vs to beholde with our eyes, our Cities and Townes inuironed with domesticall enemies, who were ready to ranfacke our houfes, to confifcate our goods, to maſſacre our Childzen, to draw the ſword of warre in the land of peace, to quench the light of our Iſrael, and to remoue our candle and candleſticke out of the place. But bleſſed be the name of our G D D, the keeper of Iſrael, who neither ſlumbzeth nor ſleepeth, who hath preſerued vs from the violence of our enemies, & hath deliuered vs *fancibus ſan* *ti*, out of the iawes of death and deſtruction. The ſnare is broken, and wee are deliuered. Our King, the Lords annoynted liueth, to the glory of God, and the good of his Church, our vertuous Quene flouriſheth as a fruitfull Vine vpon the wallies of his Palaces, their royall ſeed proſper in their ſight: and all

god



good subiects of the Land, of what condition  
 soeuer they bee, haue their hearts filled with  
 ioy, & their mouths with the songs of thanks-  
 giuing, for the Lords gracious protection o-  
 uer vs. As for our enemies, shame hath co-  
 uered their faces: they fret and gnash with  
 their teeth: into the same pit which they haue  
 digd for others, they are fallen themselves: the  
 sword which they sharpened for others, entreth  
 through their owne sides, their bane-fire of  
 Gun-powder turned into a bone-fire of ioy.  
 With the same fire they thought to burne vs,  
 they haue been slaine, or scorched themselves.  
 This is the Lords doing, & it is wonderfull  
 in our sight. It was a worthy consideration  
 of a learned man of later times, who saith to  
 this purpose; *Eft autem hac peculiaris ars, ut*  
*ita dicam, diuina sapientia, ita temperare conatus*  
*malorum, ut illorum impietatem vertat in suam*  
*gloriam: & exitium quod alijs intendunt, vertat*  
*in authorum perniciem & bonorum facilitatem:*  
 This is (as I may so say) the skill and the  
 speciall trade of the wisdom of God, so to  
 temper and order the endeouours & attempts  
 of wicked men, that he turneth them to his  
 owne glory; and the destruction which they  
 attempt against others, to the vtter vndoing  
 of the Authors of it, and to the happinesse  
 and comfort of the godly ones.

So it is to  
 all the ene-  
 mies of  
 Sion.

Erasmus  
 vpon the  
 Psalme

The 5. of  
Nouemb.  
1605.

Bernard.

A most sure and euident demonstration  
herof we haue in our late deliuerance : for  
our intended destruction is turned vnto the  
confusion of our aduersaries, vnto the fur-  
therance of the Gospell, and to the encrease  
of Gods glory. Oh ! let this be obserued a-  
boue all the daies in the yere ; let it be writ  
in Kalenders, in golden letters, that not only  
the age present, but the generations to come,  
may bee stirred by vnto due thankfulness:  
and yee the beloued of our Lord Iesus, who  
are participants and beholders of this great  
and wonderfull mercy, acknowledge it with  
thankfull hearts and lips, and make known  
your thankfulness by your continuall obe-  
dience : for, true thankfulness is not verball,  
but cordiall and actuall : and therefore as  
Bernard hath very worthily obserued, it is  
called, *Gratiarum actio, non gratiarum dictio.*

If wee despise or set light by so great gra-  
ces of the Lord, wee are to looke for none  
other, but that the Lord will take the rod in  
his hands againe, and utterly confound and  
overwhelme vs with his iudgements, who  
would not bee reclaimed to true & vnfained  
repentance by his euerlasting mercies : for  
the Lord will not be mocked, neither can hee  
be deceiued : that which we sow, that same  
shall we assuredly reape. If we sow the seede  
of



of disobedience, vnthankfulnes, & Apostasie, then shall we also reape the fearefull crop of death and euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: & let vs constantly and thankfully imbrace the word of God, and perseuer in the way of godlines. It was king Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himself from imprisonment & bonds, by blaspheming Christ: to whom he made this answer, These eighty sixe yeeres haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolute, that for so much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word; yet wee, and ours will serue the Lord. So shall wee be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehouah hath promised vs.

FINIS.

*To the Reader.*

**C**Hristian Reader, if by the grace and mercie of God, thou hast receiued that benefit, by these former considerations, which I haue prayed vnto God that euery one (which desireth to be a Christian indeede) may receiue; I doubt not but thou hast a hearty feeling and sorrow for thy sins, with a detestation and loathing of the same, and doest earnestly desire to be reconciled vnto Christ, and to be assured of the forgiveness of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy self rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearely loued vs, that he gaue his life for vs: yea, and as thou tendrest the saluation of thy owne Soule) that thou wilt enter into the Court of thy owne Conscience (which at the later day will be a witnesse, either to iustifie or condemne thee) and examine thy selfe, (eyther by this which followeth, or by some other godly and christian rule) especially whether thou



thou haue that faith, that repentance, that thankfulness vnto God, and that loue to thy neighbours and brethren in Christ Iesus, which is necessary to the receiuing of so great a benefite and blessing, as is the body and blood of our Lord and Sauour Christ Iesus, the only price of our Redemption: lest thou be found guiltie at the later day, of the Lords body and blood. For hee that eateth this Bread, and drinketh the Cup of the Lord vnworthily, is guiltie of the body and blood of the Lord, and eateth and drinketh his owne damnation: from which state, good Lord deliuer vs.

## THE COVRT of Conscience.

Wherein euery sinner may examine and trie himselfe, whether hee bee fitly prepared to receiue the blessed Sacrament of the Lords Supper.

**D**earely beloued in our Lord and Sauour Iesus Christ: If wee will be worthy receiuers of the holy Supper of our most blessed Sauour and Redēmer, it is necessary

say we harken vnto the Apostle Saint Paul to the Corinthians, Chapter 11. verse 27. Where he saith thus: Whosoever shall eate this bread, and drinke the Cup of the Lords vnworthily, shall be guiltie of the body and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup. 29. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Here the Apostle sheweth vs the danger of the vnworthy receiving of the Lords body and blood and also the meanes how wee may be worthy receivers of the same; namely, by examining our selues: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet David, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeavour that it may be fit for God to dwell in. For the heart and conscience is Gods Court: which he wil yeeld to no other. It is his throne: and none may sit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iustly come, but the right Spouse.

2 This Conscience of man, is a certaine light wherewith God hath indued it, as a

perpe



perpetuall Surueyour and beholder of those things which we haue thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is euill.

4 There are three things belonging to the Conscience of euery one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first, it cannot be denied, but that mans Conscience putteth him in mind of those things which he hath thought, said, or done: as testifieth the prophet David in these words, I do know mine iniquity, and my sins are euer before mee. And speaking in the person of God, he saith: I will reprove thee, and set thy misdeeds in order before thee.

Psal. 51.

Psal. 50.

6 The Second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This gnawing conscience carryeth alwayes with it a witnesse-bearer, which is a continuall remembrance and register of all that we doe or speake. This is more then a thousand witnesses besides. If all the world

should say and sweare for thee, that thou art innocent, and yet thy own conscience accuse thee: that one shall be more then all the others. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testify for thee, that thou hast committed such offence: it is to thee as a brazen wall, bulwarke invincible against y<sup>e</sup> whole world.

8 Then commeth the third thing: which is Justification, or Cōdemnation. For, presently after the offence, the conscience of a wicked man is vnto him instead of an accuser, Witnes, a Judge, and a Hangman. For a man can haue a more seuerer Judge than himselfe: because when a man iudgeth truely himselfe, he doth not absolue himselfe.

9 Cain, hauing most unnaturally slain his innocent Brother, felt the horrour of cōdemnation in his own conscience. And therefore fearing the iudgement of God, he said: Whosoever findeth me, shall slay me.

Genes. 4.

Iosephs Brethren carried this condemnation in their owne consciences, for selling their innocent Brother: and therefore with shame and confusion of face, said: What shall we say or speake vnto my Lord? and how can we iustifie our selues? God hath found out our wickednesse. And Pharaο out of his owne guiltie conscience sayd, (albeit li

Gen. 44.

Gen. 43.



an hypocrite) I haue sinned against the Lord your God, and against you.

Exod. 10.

Sauls owne conscience condemneth him, in that hee had persecuted David vniustly, and therfore said, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill. Also Iudas, for the betraying of his Master Christ, felt such horrour of conscience, that he confessed, saying, I haue sinned in betraying the innocent blood.

1. Sam. 24

10 Thus sinne begetteth an euill conscience: and an euill conscience in the wicked, begetteth dānable feare & desperatiō, which feareth his owne suspitions. The tyrant Caligula neuer had secure & quiet rest, but euer continued in horrible dread & feare. That monster Nero, after he had killed his mother confessed that in sleepe he was much troubled with her, and tormented with Furies that burned him with flaming torches.

11 If there be such terrour of conscience in the wicked, how commeth it to passe that they are many times in such mirth and pleasure? Surely, because they are remoued from the way of sinners, into the Scozners chaire, and then all is quiet.

12 There was a time when there was a conscience in the World. And is the world better for age? As surely, for conscience is

now

1. Tim. 1.

now shrinke into Science : and vnder the full sailes of mens knowledge , they fall to make wrecke of Conscience : according to the saying of the Apostle , Some hauing faith and good conscience, haue made shipwrecke of their faith.

Gen. 43.

Doest thou then (deare Christian) desire to haue the hope of eternall life seated in thy heart? Look that thou haue faith and a good conscience. Which if thou haue, thou wilt say with father Iacob, vpon the least suspicion of wrong, carry with you againe the money that was in your Sackes, least peraduenture it was some ouersight.

Gen. 20.

Then wil your actions be so squared with truth, that with a good conscience you may say with Abimelech : with an vpright mind, and innocent hands haue I done this. Then will you say with Zachee : Behold, Lord, if I haue done any man wrong, I restore fourefold. And so, blessed shalt thou be, because y<sup>e</sup> are not condemned in thy owne conscience.

2. Kin. 19.

Therefore, before thou comest to the table of the Lord, follow the counsell of the Apostle, Let a man examine himselfe (that is, his conscience) and so let him eate. When Iehonadab came to Iehues Chariot, he said, Is thy heart vpright, as my heart is toward thee? So, when wee come to be the Lords guests



quests, he would haue our hearts vpright to him, as his is to vs.

This examination consisteth chiefly in this, to see and trie whether we haue these foure gifts of Gods grace: namely, Faith, Repentance, Thankesgiuing to God, & true Charitie towards our neighbours. For, first we must haue Faith, that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father vnto vs, in the name of his Son Iesus Christ our Lord, whom he deliuered to death for vs. For, euerie sinner must applie Christ his merits particularly vnto himselfe. This Faith cometh not of vs, neither is grounded vpon vs, or vpon any thing that is in vs: but it cometh from God, and is grounded vpon God the Father, Sonne, and Holy-ghost, and vpon the promises of the Gospell confirmed inwardly within vs, by the working of the Holy-ghost, which cryeth in our hearts Abba, that is, Father. Furthermore, this faith is nourished, confirmed and increased in vs by the holy Sacraments. For, in the Supper, God as a good Father (after hee hath once brought vs into his Church by Baptisme) nourisheth vs spiritually with the proper substance of his Son Iesus Christ, applying and making proper vnto euery one of vs the merit

Mat. 26. 2

Mat. 14. 21

Lu. 22. 19

1. Cor. 11

Ioh. 3. 36.

Pfal. 8. 7.

Math. 11.

Hebr. 1. 2.

merit of his death and passion. To this end and purpose it is, that Iesus Christ himselfe giueth vs the bread and wine: that he commaundeth vs to eate and drinke it: that he saith, that the Bread is his Body which is giuen for vs, and that the Wine is his Blood which is shed for the remission of our sins: by which words he giueth himselfe wholly vnto vs: he wil be our nourishment & spirituall life: he wil dwell in vs by his holy spirit, & will that we abide in him by faith, that through beliefe we may not perish, but haue eternall life, whereof he is the onely Giver and giuer. In like sort, the breaking of the Bread of the Supper, serueth to the confirmation of our faith, & sure warranting of our saluation: insomuch as it assureth vs & causeth vs to see with spirituall eyes, that Iesus Christ was once broken with the paines of death in Ierusalem, to deliuer vs from the same, and to get vs eternall life. Also in that, by the commandement of Iesus Christ, wee take the Bread in our hands, & then the Cup: Moreover, in that that wee eate the Bread, & drinke the Wine, which turne into the nourishment of our bodies; we are certified, that by the hands of faith, we take and embrace Iesus Christ our Lord, for our only Saviour & Redeemer: and that by the same

faith



faith wee eate his body spiritually, and  
drinke his blood, to the hope of eternall life.

Now, every one of vs must liue by his  
owne faith, according as wee make our  
confession in the Beliefe, which is called  
the Apostles, in that every man saith by him-  
selfe, I belecue in God; and saith not, Wee  
beleue. We must not heere cast in our brain,  
or thinke vpon the beleuing or vnbeleuing,  
vpon the worthinesse or vnworthinesse of an  
other man, but vpon our owne. For Saint  
Paule doth not teach vs to examine other  
men, or that other men should examine vs:  
but hee sayth, Let a man examine himselfe.  
Wherefore let every one of vs for their own  
part be assured in his hart, that Iesus Christ  
the true Messias, is come into the world to  
saue sinners: amongst whom he ought to  
account and esteeme himselfe (by the example  
of S. Paul) the chiefest. Let him beleue that  
Iesus Christ came down from Heauen vnto  
earth, to lift vs vnto him from earth to Hea-  
uen: that he was made the Son of man, to  
make him the Child of God: that hee was  
conceiued by the Holie-ghost, & that he was  
borne of the virgin Mary, to persit & cleanse  
his wicked conception & birth. Let him per-  
swade himselfe, that the Sonne of God hath  
ouercome the diuell, to deliuer him from the  
tyranny

tyranny and slavish subiection of the Diuell: that he hath fulfilled al the law, (louing God his Father with all his heart, strength and might, and his neighbour as himselfe) to get him iustice: that he appeared befoze Pilate an earthly Iudge, and receiued (as an euill doer) sentence of condemnation for his life, to exempt him from appearing befoze the terrible iudgement seate of Gods iustice, to receiue sentence of death & euerlasting damnation, for that he had offended one eternall and euerlasting God. Let him assure himselfe, that the same Iesus Christ went down to hell for him, that is to say, that he suffered the sorrows and terrors of the second death, and of the sincere wrath of God, to deliuer him: that he died a death accursed of God, (in that he was hanged on the Crosse) to purchase him life and blessing befoze God: that he rose againe, for a gage and assurance of his resurrection: that he ascended into heauen, for a certaine token that he also shall ascend thither: that he sitteth on the right hand of God his Father, to be for him an euerlasting priest, teacher, king, defender, reconciler, & aduocate: to be short, that he shall come at his last comming, for his comfort and full redemption. Wee must also euery one of vs for his owne part, make proper vnto our

selue



selues, (yea, and make ours) all the goodnes, and all the riches that are in Iesus Christ: because that in giuing himselfe to vs, hee giueth vs his benefites also. So then, in that that Iesus Christ is God, it is to make vs partakers of his Diuinity: in that that hee is the Heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that wee recover in him the gouernement of all things which wee lost in Adam: in that that he is well beloued of his Father, it is that we may be acceptable vnto him: in that that hee is rich, it is to make vs partakers of his riches: in that that hee hath all power against the diuell, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is iust and good, it is to iustifie vs, and to make vs good: in that that he is happy and immortall, it is to make vs partakers of his blessednes and immortality.

When wee shall thus particularly apply all the actions and benefites of Iesus Christ our Lord, and also all his essentiall qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may wee boldly come to the Lords Table: wherat we shall enjoy Iesus Christ, God and man, by the benefit of faith, and

and shall feele mozeouer a great encrease and augmentation of the same.

But we must note, that it is impossible for vs to be vnited & made one with Christ and to bee made partakers of the treasure and riches which are in him, vnlesse we first renounce Antichrist & his kingdome, and vnlesse we detest all Idolatry, superstition and traditions of men, directly contrary to the pure seruice of God, bounded & limited on in his word. For seeing that God is our onely Creator, and hee giueth himselfe wholly vnto vs in the person of his Son Iesus Christ the true Isaac, in whom all Nations of the earth are blessed: it is great reason, that likewise by faith we giue vp our selues, & yeeld vs wholly vnto God. And thence it is, that God in the Law doth rightly require of his people, that they haue no other Gods but him, & that they loue him with all their heart with all their soule, with all their strength & vnderstanding, that is to say, with all their parts, as well inward as outward. And thence it is also, that God doth not onely rebuke and reprove all them that halt on both sides: but commandeth also, that they which sacrifice vnto strange Gods, should be put to death. And to this purpose St. Paul (ministring to warne the Corinthians to flie from Idolatry)

Reg. 18.  
Deut. 13.  
1. & 17. 1.

Idolatry



Idolatry) vseth an argument taken from the knitting together and vnion that wee haue with Iesus Christ our Lord in the Supper, speaking after this sort; The cup of blessing which we blesse, is it not the communion of the blood of Christ? And the bread which wee breake, is it not the communion of the body of Christ? As if he would say, that seeing the Corinthians came not to the Supper to bee partakers simply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhominatiō, to be present in the assemblies of Infidels, or to be partakers of their Idolatry. And therefore the Apostle addeth after ward, that the Corinthians cannot drinke of the cup of the Lord, & of the cup of devils: and that they cannot bee partakers of the Lords table, and of the devils table. Whereby he signifieth, that it is impossible to serue G D D, and the Deuill together: and that whosoever doth communicate with Idolatry, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, then the Pope

1. Cor. 10

1. Cor. 10

and his doctrine is contrary to our Lord Iesus Christ and his holy Gospell; it behoueth all true faithfull people to withdraw themselves wholly from Popery, & cast off without delay the yoke of that Romish Antichrist, that they may giue themselves wholly to the seruice of this Saviour and Redeemer, Iesus Christ. But if so bee that the communion that we haue with the Son of God, and the promises of the heauenly Father, cannot intice and perswade vs to yeelde our selues wholly to God, to put our trust in him onely to serue and worship him onely, according to his will, but that wee will yet cleaue vnto Antichrist, and his seruants and Ministers yet at the least let the threathnings and iudgements of God hinder vs, and feare vs so to doe: as when it is said, Go out of her my people, that yee bee not partakers in her sins, and that ye receiue not of her plagues.

Apoc. 18.

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, yea, of the pure wine which is poured into y cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend euermore: & they shall haue no

Apoc. 14.

rest



rest, day or night, which worship the beast and his image, and whosoever receiveth the print of his name. And againe, the fearefull and vnbelœuing, the abhominable, murthers, whozemongers, sozcerers, Idolaters, and all lyers, shall haue their part in the lake which burneth with fire & brimstone, which is the second death. Let this therefore be wel printed in our hearts, that wœ be not seduced and destroyed with the vaine servers of this world, which thinke it a thing not impossible to serue God and the Diuell, Iesus Christ & Antichrist, to follow the commandments of God, and of men, and to satisfie the affection of the spirit, & the flesh at once.

## 2. We must haue Repentance.

**T**he preparation whereof wœ spake before touching faith (which applyed vnto every one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true Repentance: that is to say, a true mīlking of euil, & a burning loue and affection to goodnesse, as we see in the example of Dauid, Peter, Paul, & other holy men. Wœ must haue sorow and vnfained grieve, for that we haue offended God: for that we haue be-fore-times wickedly abused our Creation,

Redemption, and Baptisme: for that wee  
 haue prouoked God with all our members:  
 for that we haue abused our vnderstanding,  
 heart, tongue, fete, and hands: for that we  
 haue giuen and set forth our soules and bo-  
 dies (which are the Temples wherein God  
 would dwell) to Infidelity, Idolatry, Su-  
 perstition, Filthines, Blasphemie, Whore-  
 dome, Extortion, Usury, Robbery, gluttony,  
 Drunkennes, Ambition, Excesse, Ryot, and  
 other worldly vanities; which is as much as  
 if wee would haue lodged God the Father  
 the Son, and the holy Ghost, in a stinking Por-  
 filthy priuy. Wee must therfore be sorry for  
 our wicked life passed: vsing a true and sin-  
 nere examining of our selues, which may  
 bring forth in vs a displeasantesse and hor-  
 ror of our fore-passed renting and breaking  
 (by all manner of meanes) the Law of God  
 to follow the will of the deuill, of the world  
 and of the flesh. Now the breaking of the  
 bread of the Supper (which is omitted in the  
 Passeouer of the Papists) should cause vs to  
 acknowledge and detest our wickednes, that  
 is to say, whatsoever is found in vs contra-  
 ry and repugnant to the pure and holy Law  
 of God. For, in that that the bread is broken  
 for vs, or rather, in that that we break  
 the bread of the Supper of our Lord Iesus  
 Christ



Christ, it signifieth vnto vs, that indeed it is  
 we, that is, our sinnes and iniquities which  
 he crucified and put to death the Lord of  
 life, who is the very same Iesus Christ our  
 Lord. So that we must not doe, as in times  
 past the Infidels did, which made great la-  
 mentations & inuectiues against the Jewes,  
 Pontius Pilate, Herod, Iudas, and them that  
 had executed and put Christ to death, and  
 in the meane season flattered themselves,  
 boasting of their owne merits and deserts:  
 and did not narrowly consider, that Iudas,  
 Pontius Pilate, and Herode, were but execu-  
 tors and ministers of their impieties and  
 sinnes.

Let vs therefore consider in the breaking  
 of the bread, that our sinnes, yea, the sinnes  
 of euery one of vs seuerally, crucified the  
 Sonne of God, and brake him with the  
 sorowes of the first and second death: as  
 namely, the words of the Supper doe shew,  
 that the body of Iesus Christ was broken  
 for vs, and his blood was shed for the remis-  
 sion of our sinnes. And our heavenly Father  
 witnesseth the same, speaking of the death  
 of his Sonne: For the sinne of my people  
 have I smitten him. Then if it bee so, that  
 our sinnes being weighed in the Ballance  
 of the Justice of God, were found to bee so  
 weighty,

Esay. 53.3

Math. 27.

weighty, and of so great importance, that his wrath and displeasure could neuer be appeased towards vs, but by the death and Passion of his onely Sonne, which maketh full satisfaction. I say, by the cruell & nominious death ~~of the~~ Crosse: why should not wee henceforth detest and abhor our sin, as that which is the cruel and bloody murderer of the ouely Sonne of God? Behold the Sunne and the Moone, behold the Earth & the Elements, behold the baile of the Temple, behold the stones and rockes, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: and you which beare within our selues the cause of his death; shall not wee haue in horreur that detestation this cursed enemy, Sin, that is lodged within vs?

Sinne.

Shall we suffer it to rule and dwell in us as befoze, that it might bring home death vnto vs? Not so: but wee must detest it as that which befoze-time separated vs from God our chiefest happines: as that, that hath sed vs to lose the image & similitude of God according to which wee were created at the beginning by God. It is that, that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousness, that hath banished vs out of Paradise, that hath made



e, the tyzanny of the deuill, that hath  
 er haide vs subiect to so many miseries and dis-  
 e deatnes: and to bee short, both to the first, and  
 ich murther death. It is that, which after it had set  
 uell warre and diuision betwene God and vs,  
 sheweth vs to see our owne filthinesse, purcha-  
 bhorred to vs shamefull and villanous infamy,  
 blinde vs to tremble at the voice of our God,  
 d: Which was before most pleasant and louing  
 old into vs. It is that wherby the wraath of God  
 emps heaped vpon men: that maketh the earth  
 h to become barren, and to bring forth Thi-  
 wifles: that causeth women to bring forth in  
 nd sorrow, and that men eate their bread in the  
 aul sweat & labors of their bodies. Seeing then  
 our that same bringeth forth, and procureth vn-  
 that vs daily so many miseries, it followeth y  
 we ought to withdraw our selues from it, if  
 l in vs will not be wilfull enemies of our own  
 e happines & saluation. Now then, I cite heere  
 st ill disordered and slanderous persons which  
 s notwithstanding are so impudent to present  
 hat themselves to the Lords holy Table: I aske  
 of them what it is that they promised to God  
 d at his Church in Baptisme: They will an-  
 at were mee, they promised God to renounce  
 iue the diuell and all his works. But one of the  
 hattfullest and principall works of the diuell, is  
 madnesse. Why do we not then abstain from it?

Why are they Traytors, and disobedient to God and his Church? Why haue they conspired with the Diuell, the world & the flesh against their owne saluation? How dare they present themselves before God, to aske his pardon & remission of their sins? seeing they more and more they heape sin to sin, and crucifie and kill againe, (as much as in them lieth) the Son of God, or (at the least) make a scoone and a scoffe at the purging of his blood, which was applyed to them in Baptisme. Put the case, that a wicked man, poore and destitute of all hope, were fallen into mire, whereout he could by no meanes raise himselfe: and that some yong Prince passing that way, tooke the paines to draw him out of the Ditch, to make him cleane, clothe him with gorgeous and precious apparel: if this wicked man, and poore miserable captiue fall againe into the mire wilfully by his owne folly, & beray both himselfe & his apparell, being moreover in great danger of his life: would not you think that the man were maruellously unkind, and a contemner of that princely bounty and goodnesse? and on the other side, a wilfull and scornfull enemy of his owne health, worthy to be cast away, without any helpe or assistance. Euen so standeth our case with Iesus Christ.



Gen. 36.

Wee fell all into the puddle of sin in the person of Adam: we are all wicked doers, and worthy of an hundred thousand gibbets, before God: wee can by no meanes, of our selues, get out of the ditch of Destruction, wherinto we are all fallen by our own fault. Behold the Son of God, the King of Kings, the Lord of Lords, which cometh to draw vs out of this puddle, and to wash vs with his most precious blood, which boughsafeth to clothe vs with the proper Cloake of his righteousness and innocency. If we come againe to wallow our selues in the puddle of sinne, if we please our selues in it, if we defile and bedurt the robe of innocency which he hath giuen vs in Baptisme, are wee not manifest cōtemners of the inestimable loue and gift of Iesus Christ? and are moreover worthy to rotte a thousand times in our filthinesse, or rather, to gnash our teeth euerslastingly with the diuell in hell: It is euident.

Seeing then it is so, that the end of our redemption, baptism, and iustification, requireth of vs to abstain from sin (so far forth as possibly we may, and our fleshly infirmity will suffer) let vs take all paines and diligence by the vertue of the spirit of God, to cast out from vs all foulnesse & filthines, Idolatry, blasphemy, rebellion, hatred, murder, whoze

whozedom, theft, & vsury, & all other things  
 contrary to the holy Law, if wee will not be  
 more then ingrateful towards Iesus Christ,  
 and open enemies of his Church, and our  
 owne saluation. But because it is not suffi-  
 cient for the inducing of a true and healthful  
 repentance, to acknowledge our misery, to  
 abhorre it, to confesse it, and to abstaine fro  
 it, but we must also know, desire, and do that  
 good which God commandeth in his word:  
 we must consider the arguments that ought  
 earnestly to stirre vs vp to the sanctifying of  
 the name of God. First, in that we are ioy-  
 ned, and made one with Iesus Christ in the  
 Supper, in that wee are made flesh of his  
 flesh, & bone of his bones, in that we liue by  
 his holy spirit: ought not this vpo good cause  
 to exhort vs to conforme our selues to the  
 image & likenes of the holinesse of our Lord  
 Iesus Christ? Can he dwel in vs, nourish vs  
 with his owne substance, quicken vs with  
 his holy spirit, ioyne vs vnto himselfe by the  
 bond of faith; yet so, that he, his holy spirit, &  
 Faith, bring not forth in vs good woꝝkes:  
 Moreover, soasmuch as hee doth not giue  
 himselfe vnto vs halfe meale, and destitute  
 of his qualities and riches, but accompani-  
 ed with all spirituall gifts and blessings, ad-  
 doꝝned with righteousnesse and perfection,

accom



accompanied with innocency and sanctification, how can we receiue Iesus Christ, enriched with all his graces, that the righteousness of our head may shine in vs which are members; yea, shine in all our parts, as well inward as outward: Must it needs bee, that the two parts of our soule, that is, our mind and heart, which ought to apprehend and take hold of the promises of God, which ought to receiue by faith, the body and blood of our Lord Iesus Christ, that is, whole Iesus Christ, true God, equall in euery respect to God his Father, and true man, made of humane body and soule: that this mind and heart (I say) must be applyed to the meditation and loue of worldly and wicked things, being destitute of the knowledge and loue of God, & of the loue of our neighbor: Doth it behoue our body, which is the Temple of God, to be profaned: that our eares, which were created of God to heare his voyce, should bee stopped against it, and be opened to vanities, wanton talk, and vnchaste songs: Doth it behoue our tongue, which is bound by the right of Creation, to sing the prayles of God, & by the right of redemption, to shew forth the Lords death till hee come; that this tongue, which is so proper an instrument of the glory of God, should be mute to  
god:

goodnes, incessantly occupied in backbiting, flandering, blaspheming, or at the least, in speaking idle words, whereof one day wee shall yeeld an account before the throane of the Maiestie of God: Doth it behoue our mouth, which ought to receiue the blessed signe of the body and blood of our Lord Iesus, to suppress the benefite of our Redemption, and to haue Adders poison in it: Doth it behoue our hands, which ought to take (at the Supper) the assured gage of the loue of God, the infallible pledges of his league with vs, the earnest penny of our Saluation, to be void of goodnes: and beside that, be giuen to extortion, theft, murder, oppression and violence: Doth it behoue our feet, which ought to runne and make haste to goodnes, to be ready and light to run to mischief: No surely: but as hee which calleth vs, is holy, so likewise must wee also be holy. As he hath brought vs by his holy Baptisme into his holy House, which is his Church, the communion of Saints: euen so likewise must we leade therein a good & holy conuersation. As he which washed vs from our sins by the precious blood of his Sonne Iesus Christ, so must we die to them, and liue in righteousness. As he hath called vs to the incorruptible hope of the blessed resurrection & eternall life:



life: so must we lift our hearts on high, and not bee buried like Moles in this fraile and transitorie earth. To bee short, seeing that the grace of God is set before vs every day, and his holy word soundeth in our eares, to this only end, that it may bring saluatiō vnto vs, and that (renouncing all vngodlinesse and worldly desires) we should liue soberly, iustly, and godly in this present world, looking for the blessed hope and appearing of the glorie of the mighty G D D, and of our sauioꝝ Iesus Christ, we must pray vnto this good God, that he would giue vs grace so to behaue our selues towardes him in liuing godly, so towards the poore in relieuing the charitably, & so towards our selues in liuing soberly, that wee may be found (at the end) irreprehensible, by the meanes of that his welbeloued Sonne, our Lord Iesus Christ.

Tit. 2. 11.  
12 13. 14.

### 3. Of Thankes-giuing.

**T**hirdly, we must giue thāks to this good God, for the benefit of our redemption: and for this cause, the Ancients called the holy Supper, *Eucharistia*: y is to say, gratefulnesse, good grace, giuing of thanks. For if so be, that our ordinary food and daily bread which God giueth vs for the nourishment of  
our

our bodies ought to be sanctified by the word, and receiued with thanksgiuing : ought wee not much more to thanke God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ. And wee see also how Iesus Christ himselfe sheweth vs an example hereof. For, when he tooke the bread of the Supper, S. Mathew and S. Marke say, that Iesus Christ blessed: and S. Luke expoundeth this word Blessed when he saith, that he gaue thanks.

Now then, seeing that wee see that Iesus Christ, when he tooke the Bread at the Supper, gaue thanks to God his Father, as he did also when he tooke the Cup, and that for the redemption of mankinde; it is our duty to doe the like. And that we may the better be moued to giue thanks to God, we haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table which cannot be done, vnlesse we consider our miserable condition, which was before figured by the temporal captiuitie of Egypt.

Wee see there how Pharaoh was strong and mighty: how he knew not the Generall how he went about to kill all the seed of the Israelites, by the suppression and death of

when



their men Childzen. Wee see also how cruelly he caused the Israelites to work, without any hope of wages: how hee would not suffer them by any meanes to sacrifice to the Lord, nor to go forth of the land of Egypt.

Which thing continued not for one yeare or two, but for the space of foure hundred & thirty yeeres. Heere may wee liuely behold a draught of our miserie. Wee were all lost and destroyed in Adam. Wee are all holden captiues in the hellish Egypt, vnder the Tyranny of a spirituall Pharaoh, which is the diuell. This Tyrant was strong & mighty: hee suffered vs not to serue our G O D. He made vs to labour incessantly in slavish and fruitfull works of sinne, to the establishment of his owne kingdome. Hee slew not onely men Childzen, but heeled vs all indifferently, to vtter ruine and destruction. And this Tyranny had not onely continued for a certaine time, but had bene eternall, and for ever permanent, if the mercy and power of our God, had not plucked vs from it by the Ministry of the true Moses, which is our Lord Iesus Christ; who is the true Lambe which the heavenly father hath deliuered to death, to deliuer vs from it, and purchase vs eternall life. As it is said, God so loued the world, that he hath giuen his onely begotten Sonne

Sonne, that whosoever beleueth in him should not perish, but haue euerlasting life. Now then, seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the deuil, of sin, of death, & of hell, seeing that his loue was so great, that he liuered his only Son to the cruell & ignominious death of the crosse, for vs which were the seruants and bond-slaves of Sathan: he welbeloued for vs which were his enemies, the iust, and the Lambe without spot, for vs which were sinners and corrupt: the one Keyre of Paradise, for vs which were worldly Keyres of Hell: ought we not to be enriched with admiratiō of this great and unspeakeable loue of God towards vs? and our tongues to bee for euer displayed to publick with a loud voice, the praise of the benefit of our redemption? It is very reasonable. And therefore wee see that Iesus Christ admonisheth vs of our duty in this behalfe, speaking of the celebration of the holy Supper: Do this in remembrance of me. And S. Paul presseth what remembrance this is, when he aduertiseth vs, that as often as wee shall eat this bread, and drinke this cup, we shall shew the Lords death till hee come. Seeing then that God requireth of vs, a true acknowledging of the benefits which we receive

Luk. 22.  
1. Cor. 11



his hands & bauntifulnes, by the means of  
our Lord Jesus Christ: let vs take heed that  
wee bee not spotted with the fault of ingra-  
titude: especially, if we will not incurre the  
wrathfull displeasure of God, and acknow-  
ledge him for Judge, whom we would not  
acknowledge for a gentle and mercifull Fa-  
ther: as Saint Paul also to this purpose  
reheatneth the ingrate and forgetfull, when  
he saith; Whosoever shal eate this Bread, and  
drinke the Cup of the Lord vnworthily, ea-  
teth and drinketh his owne damnation. And  
rightfully is the vengeance of God displayd  
against them which wickedly suppress the  
glozy of God, in that which concerneth their  
owne saluation. For if so be that a murthe-  
rer ready to be hanged for his wicked deedes,  
casting away, and reiecting his Princes  
gracious Pardon (and not bouchsasing to  
thanke him for it) deserueth worthily the  
Gallowes: or if a childe deserue the rodde,  
for not giuing once, I thanke you, to his fa-  
ther, when he hath receiued at his hands  
great and singular benefits; much more we,  
(which for our sinnefull and wicked deedes  
deserue to bee hanged in Hell) if wee con-  
temne the grace of God, our Soueraigne  
Prince, and make no account of the euerla-  
sing benefite, which our heauenly Father

presenteth vs withall in Iesus Christ, who is offered to vs in y<sup>e</sup> Supper, by good right & reason, we (I say) are worthy to perish for our unkindnes & unthankfulness. But heere must we diligently marke the points that follow.

First, this acknowledging must be made to one onely God, by his onely Sonne Iesus Christ. For, euen as God by his onely Son hath redeemed vs from euermorling death : so will he, that to him alone, and by him alone, in whom he is well pleased, we render thanks for his benefits. And we see how S. Paul setteth this forth vnto vs in many places, and precisely in the Epistle to the Ephesians, where he saith ; Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heauenly things in Christ, as hee hath chosen vs in him before the foundation of y<sup>e</sup> world. But they which call vpon Saints put their trust in them, or in their merits, they also which make them patrons, and advocates to Godward, & likewise they which trust in their owne strength, in their merits, will, or good works, rob God of his glorie, and cannot giue him true thanks for the benefit of redemption. For we cannot giue to any creature, the least glorie that may be in the matter of our saluation, but we commit

sacri-



sacrilege against God the Creator.

And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, Unto the King everlasting, immortall, inuisible, vnto God onely wise, be honour and glozy for euer and euer.

1. Tim. 1.  
17.

Secondly, thanks must be giuen, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agréable to his nature: that is to say, he will be serued of vs in spirit and truth. And therefore, when the prayling of God for the benefite of redemption commeth in question, wee must haue our hearts lift vp on high, and there must be a consent & mutuall agréement betwéen our inward affections & our tongues. As wee see how David exhorteth himselfe to the same, when hee saith; My soule praise thou the Lord, and all that is within me praise his holie name. My soule (I say) prayse thou the Lord, and forget not all his benefits. And the blessed Virgine signifieth the selfe-same, in her song, saying; My soule magnifieth the Lord, and my spirit reioyceth in God my Sauour. Now all hypocrites and wicked persons, also they that sing and pray in an vnknown tongue are heere reproued. For where there is no vnderstanding, there is no

Iohn 4.

Pls. 103.4

Luk 2.46

affection nor will, and consequently no faith: without which, whatsoever we doe, be it neuer so fayre and glorious before men, it is but sin and abomination before God. Let vs take hēde therefore that in this behalfe we wander not, and goe astray: lest wee bee condemned with the Jewish people, which honoured and serued God in vaine: inso- much as they came neare vnto him onely with their mouths, and honoured with their lips, but not with their hearts.

Esa. 16. 13  
Mat. 15. 8  
Psal. 34. 1.

1. Thes. 5.  
18.

Thirde, it must be done at all times and seasons, that is to say, aswell in affliction, as in prosperity: and to this purpose Dauid protesteth, that he will alwaies giue thanks vnto the Lord, and that his praise shall be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time-seruers, and to all them which in time of prosperity fauore vpon the Gospell, and are well content, for that time, to serue God; whom afterward, in time of affliction, they despise, and set at naught.

The cause of this mischief is, for that they haue not yeelded themselves to the Church of God for a good end and purpose: as, to extoll the glorie of God, to seeke their owne sal-



saluation, & the saluation of their bzethzen,  
but rather to make themselues greater in  
their goods and honoꝝs, and to satisfie their  
owne affections. And therefore it commeth  
to passe, that as soone as the diuell listeth by  
his hornes against the Church of God, and  
persecutions be at hand, they melt away by  
and by in afflictions, as doth wax befoze the  
fire: they are offended, and parched with the  
Sunne of the Crosse: they are soꝛie foꝛ the  
good they haue done: they repent themselues  
that they were so hasty, to confesse the  
name of our Lord Iesus Christ in the assēbly  
of the faithfull: they wish they had neuer  
knowne God, noꝛ his word, noꝛ his Church,  
noꝛ his Ministers, because they make grea-  
ter account (as Esau did) of one melle of pot-  
tage, then of the birth-right & blessing of the  
heauenly Father. But let such manner of  
persons know, that it shall no more profite  
them, that they make a faire beginning and  
iolly holding by of their buckler: then it did  
Cain, Esau, Saul, Iudas. Foꝛ seeing that sen-  
tence is generall, that whosoever continueth  
vnto the end, he shall be saued: it followeth  
by the contrary, that all they which doe not  
continue constantly in the confession of the  
Sonne of G D D (but are hindzed by their  
goods, and honoꝝs, loue of the world, and ease

Gen. 27.

34.

of the flesh, to set forth and declare with a continuall traine, the benefit of our redemption: It followeth (I say) that such persons shall go to ruine & euerlasting destruction.

Psal. 119.  
12. 13. 14

Psal. 40.

Last of all, this acknowledging must not onely be priuate, but publike, in the face and presence of the whole Church: and therefore as David sayth; What shall I render vnto the Lord for all his benefits towards mee? I will take the cup of salvation, and call vpon the Name of the Lord. I will pay my vowes vnto the Lord, euen now in the presence of all his people. And againe, I haue declared thy righteousness in the great congregation. Loe, I haue not refrained my lips (O Lord) thou knowest. I haue not hid thy righteousness within my heart: but I haue declared thy truth and thy salvation. I haue not concealed thy mercy and thy truth from the great Congregation. So then, this ought to be well printed in the hearts of the weake, and those that are ashamed to confesse and praise only our Lord Iesus Christ. For seeing that God doth auouch vs openly for his people, and giueth himself freely vnto vs, and to our children, in the person of his welbeloued son our Lord Iesus Christ, wee can doe no lesse then auouch him publikely for our God and Saviour, in the person of that same his welbeloued



with a beloued Sonne Iesus Christ our Lord and  
 Saviour.

#### 4. Of Loue.

**F**Aith, repentance, and acknowledging of  
 Gods benefites can not haue place in vs;  
 and in vaine are wee called Christians, or  
 brag we of our selues, for the practise of the  
 Commandements of the first Table, which  
 concerne the seruice of God before mentio-  
 ned, vnlesse wee shew the effects by the kee-  
 ping of the Commandements of the second  
 Table, which cōcerne the loue of our neigh-  
 bour: without which we cannot worthily  
 present our selues to the holy Table of Iesus  
 Christ our Lord. And therefore it is, that  
 Iesus Christ himselfe, in the Sermon at the  
 supper which he made to his Apostles, the  
 same night that he was betrayed, and deli-  
 uered to death for vs, did diligently beate  
 this point into their heads, saying, By this  
 shall all men know that yee are my Disciples,  
 that ye haue loue one to another. And againe,  
 This is my commaundement, that yee loue  
 one another, as I haue loued you. Greater  
 loue then this hath no man, when any man  
 bestoweth his life for his friends: Yee are  
 my friends, if you doe whatsoeuer I com-  
 maund you. To the same end tendeth

Ioh. 5. 11.

Ioh. 13.

35.

also that, that the same night Iesus Christ washed the feet of his Apostles: which after washing, he said vnto them, Know yee what I haue done to you? Yee call me Master and Lord: and ye say well, for so I am. If I then your Lord & Master haue washed your feet, yee also ought to wash one anothers feet: for I haue giuen you an example, that you should doe, euen as I haue done to you.

We must therefore (according to the commaundement and example of the Sonne of God) be furnished with true and hote loue, that wee may worthily present our selues to the Lords Table. If wee will haue a true description of this loue, we must take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this sort. Loue (sayth he) suffereth long, and is bountifull, loue enuieth not, loue doth not boast it selfe, it is not puffed vp, it disdaineth not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth. It suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things. See what manner of loue our ought to be: every one of vs must endeuour that all the parts of this description may rightly agree vnto vs: we are many waies  
and



and in sundry sorts exhorted to this loue and brotherly concord, in the holy Supper of our Lord Jesus Christ.

First, in that, that wee must wait one for another, and that it is not lawfull for enerie one of vs to celebrate the Supper particularly, and apart: but when the whole congregation is assembled together, all the faithfull must take, eate and drinke the bread & wine of the Supper, according to the command of Jesus Christ: Take ye, eate ye, and drinke ye all of this: It is a true signe and testimonie of the vnity that ought to be among vs.

Moreouer, in that, that being all gathered together in one house of God, which is his Church, we do there all call vpon one selfe-same Father, which is in Heauen: wee haue all one selfe-same Head, Aduocate and Intercessor, which is Jesus Christ; wee are all quickened with his holy spirit which dwelleth in vs: in that, that we haue all one selfe-same word of God: in that, that we all eate of one selfe-same spirituall meate, and drinke also of the selfe-same spirituall drinke: in that also that we all pretend as brethren to one selfe-same inheritance, which is the Kingdome of Heauen, ought not this to enflame vs with true and hote loue?

Finally, the making of the Bread and Wine

1. Cor. 11

35.

Matth. 26

26.

Marke 14

21.

Luke 22.

18.

Matth. 12.

Iohn 11.

13.

1. Tim. 3.

1. Iohn 2.

Wine of the Supper, doth teach vs also  
 what vnity and concord wee ought to haue  
 one with another: for as wee see that the  
 bread is made of many cornes, and yet not-  
 withstanding afterwards it is but one selfe-  
 same lump of bread: as we see also that the  
 wine is made of many clusters of grapes,  
 and yet after it is made, it is but one onely  
 wine: in like sort must the christians, which  
 are many in themselves, be ioyned together  
 through loue in one bodie, which is the  
 Church, whereof Iesus Christ ought to bee  
 the Head and Leader. But wee must note,  
 that this loue whereunto we are exhorted,  
 by so many reasons of the Supper, cannot  
 be where there is enuy, brawling, conten-  
 tions, rancour, debate, and diuision: and  
 therefore, before wee come to the Supper  
 (which is a witnes of our agrément, as well  
 with Christ, as with his Congregation)  
 if wee haue had any strife and contention  
 with our brethren, we must louingly recon-  
 cile our selues vnto them. If any man haue  
 offended vs, wee must frankly and freely  
 forgiue our brethren, yea, our enemies, as  
 wee would that our good G D should  
 pardon vs; and as we see how Iesus Christ  
 our Lord, hath left vs an example of his  
 loue, when he prayed to God his Father for  
 his

Mat. 5. 23

Lu. 23. 34



his enemies which put him to death : as wee  
 reade also that S. Stephen did the same. A-  
 gaine, wee must also marke that this loue  
 ought to bee practised in all Estates. Kings  
 must loue their Subiects : they must bee  
 Purseres of the Church of G D D, louers of  
 common peace : they must vse their people  
 with all moderation and clemency. So like-  
 wise must the people honour the King : they  
 must be obedient to all his Lieutenants and  
 Officers. The Pastoz must loue his flocke :  
 hee must watch, take paines and pray inces-  
 santly for it. So likewise must the Sheepe  
 loue their Pastoz, the Father their Chil-  
 dren, the Childzen their Fathers and Mo-  
 thers, the Wife the Husband, and the Hus-  
 band the Wife, the Masters their Seruants,  
 and the Seruants their Masters : and euery  
 one in his calling, must endeouour to exercise  
 loue, in that vocation whereunto God hath  
 called them. For, otherwise, it will be im-  
 possible for vs to doe our duties faithfully,  
 as well towards God, as towards Men, if  
 the rule of Loue doe not guide and gouerne  
 vs in all our doings. Which loue increase  
 in our hearts, O deare Father, for the loue  
 of thy onely Sonne, and our onely Sauour  
 Iesus Christ, Amen.

Act. 7.60

Esa. 49.23

1.Pc. 213

Ro. 13.2.

1.Sa. 12.

13.

Other

Other necessary obseruations, for them that will come to the Lords Table.

**I**n the foure Articles aforesayd, consisteth the true examining of our selues, notwithstanding wee must take good heede to these points and notes which follow.

Mat. 3. 3  
Matth. 12  
24.

First, we haue to note, that we must not cast our heads, and bend our braines, to examine curiously another mans life: as many doe, which search out and scan so narrowly, the blemishes of their brethren, that they forget their owne. It is to be wished, and wee must procure it asmuch as lieth in vs, that the Church of God may be maintained in purity, without shew of offence: But, forasmuch as in this world, Corne shall alwayes be mixed with Chaffe, Weeds with Wheat, good fish with bad, Judas with true Apostles, foolish virgins with wise, none of vs must be offended therefore. And moreouer, let euery man endeouour to finde that perfection in himselfe, which he desireth to bring into another.

Secondly, we must not thinke that faith, repentance, giuing of thanks, and loue, and other vertues which God requireth of vs, can be perfect heere in this world: for there will



will be alwayes in vs, (how regenerate and new borne soeuer wee bee) some remnants of sin, of incredulity, of lacke of repentance, of unthankfulness, of selfe-love, which is directly contrary and opposite to the true loue of our neighbour. As long as we liue, the flesh will fight against the Spirit, the diuell, and the world will make war against vs, as the liues of the Patriarks, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen at the last breath of our life, we shall haue need to craue of our God, that he would forgive vs our sinnes through his Sonne Iesus Christ.

Notwithstanding, so farre it is, that the imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selues for them) they ought to cause vs to come the sooner; to the intent, that as poore affamished creatures, we might more greedily, and with greater desire receiue Iesus Christ, which is the true Sheepeheard of our Soules.

Thirdly, although it be not required of the worthy commers to the Supper, to haue a perfect faith, perfect repentance, perfect giuing of thanks, perfect loue: yet must they be (notwithstanding) true, and proceed from the

Ro. 9.25.  
Gala. 5.2.  
1. Pet. 5.8.

the heart and from the spirit. Our faith must not be fained : our repentance must not be counterfeited and painted, as that of hypocrites : the thanks which we giue vnto God, must not come onely from the mouth : neither must we loue our brethren in word onely, and not in deede : but let the whole profession of our faith and christian life, aboue all things, be far from ostentation and hypocrisie ; so that we take more paines, to be good Christians in deede, and before God, then to be so counted and taken before men. Which Grace, Lord, for thy Sonne Iesus Christ his sake, grant vnto vs.

Of those that refuse wilfully to come to the Lords Supper.

**B**ut, as there are many which doe amisse, in presenting themselves vnworthily to the Communion : so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselves to that holy banquet, for feare of communicating (as they say) vnworthily, and so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstaine of set purpose from the Lords holy Table, know, that it is no lesse fault vpon an vnthank



faith vnthankfulnesse and contempt, to abstaine  
 from the holy and sacred means which God  
 presenteth to vs at the Supper, then to re-  
 ceive it vnworthily: as we see that a patient  
 which being very sicke, maketh no account  
 of the receit and diet which the Physitian  
 hath prescribed, is no lesse faulty then hee  
 which abuseth, or bseth it not competently,  
 as the Physitian hath appoynted.

Therefore, let not this sort of people flat-  
 ter themselves, as though by this meanes  
 they could be excused both before God and  
 men: seeing that it is a most certaine truth,  
 that so hainous ingratitude is in no wise to  
 be admitted, or worthy excuse. For first of  
 all, such men doe willingly contemne the  
 commandement of Iesus Christ, which saith  
 to all his; Doe this, take ye, eate ye.

Secondly, they contemne the blessed re-  
 membrance of the death and Passion of the  
 Sonne of God, who commaundeth all the  
 faithfull to celebrare the Supper in remem-  
 brance of him.

Thirdly, they contemne the price of their  
 redemption: that is to say, the precious body  
 and blood of Iesus Christ, which are giuen  
 and distributed to all faithfull Christians in  
 the Supper: according as it is said; This is  
 my blood, which is shed for the remission of  
 your

Mat. 12. 7.  
 Luke 14.  
 22.

your sins. Finally, they despise the Church and the unity thereof, and willingly excommunicate themselves from the Communion which the faithfull haue in the Supper, as wel with Iesus Christ, as one with another. Wee see therefore how fondly these contemners of the Lords holy Supper doe fall, and are vtterly inexcusable. And therefore let vs take good heed that we follow them not, if we will not be punished with them, which for their Dren, Farmes, Wiues, and trafficke of Merchandize, refused to come to the Marriage in the Gospel.

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, ought not to be thereunto admitted.

These  
 haue not  
 faith, and  
 sinne a-  
 gainst the  
 first Ar-  
 ticle.

**A**LL Atheists, that is, such as are without God, misbelæuers, ignorant of God and his word, all Heretikes and false prophets, all Magicians, Idolaters and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historிக்கal faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoever) his kingdome, or depend thereon: also all they which haue not yielded themselves to the Church



Church of God, and haue not made profession of our faith: Finally, all they that customably sweare, eyther by the name of God, or by their faith, and apply it to vaine matters, and causes of no value: all those ought to abstaine from the Lords Table, forso much as they haue not a true trust in God: without the which wee cannot be members of Iesus Christ, nor consequently bee apt and meet to receiue life of him, which is the onely head of the true faithfull.

These haue not Repentance.

**A**LL they which liue slaunderously, all impenitents, and vnchristians, all contemners of God, of his word, and of his holy assemblies, all blasphemers and denyers of the Name of God, all despisers of correction and Ecclesiasticall Discipline; They also that haunt & frequent ordinarie euill companie, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scoonefull. To be short, they in whom appeareth no amendmēt of life, no regeneration, and they that commit hainous & infamous vices, and such as are to be punished by the Magistrate: all these, after that they are knowne to bee such, ought not to

These sin  
against  
the secōd  
Article.  
Psal. I. I.

Mat. 7. 6.

bee admitted to the Supper : and if they present themselves unto it, they ought not to be receiued, least that which is holy, bee giuen to Dogs and Swine, to the great dishonour of God, and slander of his Church.

Of them which sinne against the third Article : which consisteth in giuing of thanks.

These are not thanks full.

**W**ithout true Faith and Repentance wee cannot bee meete to set forth the praises of God : who will not be praised by the mouth of the wicked. And therefore all Infidels, ignozants, & impenitents, sin also against this Article, & ought not to be receiued to the Lords Supper. Also, they that are mad, or fooles, either by nature, or some other accident. They also, which by reason y they be vnder age (as little childzen) cannot shew forth either the Lords death til he come, nor are capable of the Supper of the Lord.

Finally, they which by fragility, unkindnesse, and contempt, in time of persecution, did forsake Gods cause, & renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they doe first make open confession of their fault, and bee reconciled to the Church of God.

Of



Of them which sinne against the fourth Article : which consisteth of loue towards our Neighbour.

**T**HE disobedient to Father and Mother, to the Magistrate, and to all Superiours, the seditious Conspirators, Fighters, Murderers, and such as beare malice and hatred against their Neighbours, they that are carried away with the fire of reuengement, whoremongers, adulterers, incontinent buggers, drunkards, and gluttons, deceiuers, theues, and blasphemers, backbiters, mockers, false witnesses, lyers, and common perjured persons : and in summe, all they which make an Art of the breach of Loue towards their Neighbours contained in the second Table of the Law of God, ought not to bee receiued to the Supper. For seeing that the Scripture pronounceth thus, that such sort of men as haue none acquaintance of God, are shut out of the kingdome of heauen, and shall not dwell in the Lords holy Mountaine : they ought of right to bee shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall life.

These are  
void of  
care.

Eph. 5.5.  
Psal. 15.

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Prayers for priuate houses  
and Families.

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Morning Prayer.



Most gracious God, and louing Father, wee hartily thanke thee for all thy louing kindnessees so abundantly shewed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preservation, and for that most assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee praise thy glorious goodnesse, for so mercifully preserving vs this present night, & deliuering vs from all dangers both of soule and body: for that thou hast granted vs so sweet and comfortable rest, and hast now presently brought vs vnto this present day. And as thou hast safely preserved vs vnto this present hour frō all the dangers of this life: so wee beseech thee to continue this thy fauour towards vs this day, and the whole course of our life. Suffer vs not, by the vaine allurements of this world.



world, to be drawne away vnto sinne & wickednes. Assist vs with thy grace & holy spirit, that we may not spend our time vaine-ly or idly; but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words and works, we may euer haue thee present before our eyes, Amen.

Euening Prayer.

**O** Most gracious God, and louing Father, we heartily thanke thee for all thy louing kindneses, so abundantly shewed towards vs: for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, continuall Preservation, and for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee doe prayse thy gracious goodnesse, for so mercifully preserving of vs this present day, and deliuering vs from all perils and dangers both of Body and Soule, and giuing vs all things necessary for this present life, as health, fode, apparell, and such like. This gracious goodnes of thine, wee beseech thee O Lord, to continue towards vs for euer. And heere wee offer vp vnto thee, our Soules

and bodie, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our Soules may watch for the comming of thy Sonne Christ: that so both our Bodies and Soules may bee the more apt, and the better able to serue thee in that state & calling, wherin thou hast thought good in thy great mercy to place vs.

Then Morning and Euening,  
as followeth.

**W**E confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euil and naughty life: we haue and do daily transgresse and breake thy most holy lawes and commaundements, both in thought, word, and deed. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation, and to bee for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldest not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him  
what



ue, whatsoener is due; to reconcile, and make  
 hich vs at one with thee againe. In him there-  
 ine fore, and through him, wee come vnto thee,  
 bo beseeching thee for his sake, that we feeling  
 itch the grievousnesse of our sinnes, and groning  
 hat vnder the burden of them, may feelee the re-  
 the lease and ease of them, in that wee through  
 e in thy holy spirit be assured, and stedfastlie doe  
 ght beleue that Christ hath borne the burden of  
 them, euen for vs. Grant O Lord, that we  
 being assured hereof in our consciences, may  
 through thy holy spirit be renewed in the in-  
 ner man, to hate, detest, and abhorre sin, and  
 to study to liue according to thy blessed will,  
 most during our whole life.

mi Wee doe not only pray for our selues, but  
 also all the whole Church, especially, such as  
 the bee persecuted for thy word: graunt vnto  
 the them, that whether it bee by death or life,  
 au they may glorifie thy name to the worldes  
 end. Be mercifull to this Church of Eng-  
 land, Scotland, and Ireland, we beseech thee  
 good Lord: preserve euery part and mem-  
 ber of the same, especially thy seruant Iames  
 our most gracious King. Grant him all such  
 gifts as bee needfull for so high a calling, to  
 the aduancement of thy glory, and the be-  
 nefit of this Common-wealth, to the esta-  
 blishing of the perfect gouernement of thy  
 Church,

Church, to the rooting out of Superstition, and to the governing of his subiects in peace and tranquillity. Defend him, O Lord, from all Conspiracies, Treasons, Rebellions: and so worke in the hearts of his Subiects, that (knowing his authozity doth come from thy heauenly Maiessty) they may with dutifull hearts obey him, in thee, and for thee. And heere (O Lord) we prostrate our selues, and yeld vnto thy diuine Maiessty, from the very bottome of our hearts, all possible praise and thanks, for the wonderfull deliuerance of our most gracious King, the Quene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed as Shæpe to the slaughter: and that in most barbarous and sauage manner; no Age yelding example of the like crueltie. Giue vs grace, good God, neuer to forget this thy great mercy towardes vs. Preserue the Councell and Magistrates of this Realme: that being enlightned by his Holy Spirit, they may defend thy Truth, suppress wickednesse, and maintaine Equity. Behold all thy Pastors, blesse their labors, increase the number of them, place ouer euery Church a painefull Watch-man, remoue all idle



Lubbers, and confound the power of Antichrist, & turne the hearts of the people, that they may be obedient vnto thy truth. Blesse the two Uniuersities, *Oxford* and *Cambridge*, and all the Students of the same, with all Schooles of learning. Behold all those that bee afflicted with any kind of Crosse, that they may profit by thy correction in newnes of life, through *Jesus Christ* our Lord. In whose name, for these mercies, and whatsoeuer else thou knowest to be needfull for vs, and for thy whole Church, wee pray vnto thee, as he himselfe hath taught vs in his holy word, saying: O our Father, &c.

The Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turn his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord *Jesus Christ*, and the loue of God the Father, & the most comfortable fellowship of the holy Spirit, be with vs, preserve, and keepe vs, this day (or this night) and euermore, Amen.

Another godly Prayer to bee sayd  
at all times.

**O** Eternall & euerlasting God, which hast made thy dwelling aboue the heauens, and by the Scepter of thy might, dost rule all  
the

the powers of the world, all which should sound to thy praise, & redound to the hono<sup>r</sup> of thy glorious name: we most vile wretches, whom thou hast made of y<sup>e</sup> dust of the earth, throw down our selues heere before thy Ma<sup>i</sup>estie, vnwo<sup>r</sup>thy to bee made thy footstole, submitting our selues vnto thee; & acknowledging our sins, we appeale to thee fo<sup>r</sup> mercy. We confesse (O Lord) that our wickednes is great, our misdoeds many, & our sins innumerable: and thou art iust, thy iudgements are ouer all the world, and the punishments due fo<sup>r</sup> our sins are intollerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light spirits, that we may see our sinne, and learne to tremble before thy Ma<sup>i</sup>estie, and feare to offend any longer. Oh, be thou fauourable vnto vs, fo<sup>r</sup> else wee are lost fo<sup>r</sup> euer. If thou be angry, what may make vs merrie? If thou be offended, how may we be pleased? If we haue lost thy fauor, what friendship can helpe vs? If thou withdrau thy face from vs, what good shall our riches doe? If thou be not on our side, what shall we doe with the helpe of man? If we be whole in body, and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If wee haue such libertie to doe  
what



what we would, and yet so sinfull to doe nothing as we should: Oh the sin of so corrupt hearts, what misery will it bring vs: What woe will it worke vs: How many plagues are there ordained for so great sinnes: And what a continuall paine will our vngodly pleasure purchase for vs: O Lord, if thou let vs liue hère a while in wealth and ease, to the end wee shall liue for euer hèreafter in miserie and woe; alas that euer wee were borne, to see such woefull daies! Oh far be that from vs (O Lord) and continue thy mercy towards vs for euer.

Wee confesse that our sins haue well deserved thy wrath, & our wickednesse is great inough to prouoke thy anger: and we know that thy mercies already shewed vnto vs, haue bin more then our deservings: we haue alwayes felt thy fatherly affection towards vs, when wee haue shewed our selues vnnaturall children, & rewarded thee euil for good. Oh Lord forgieue it vs, forgieue our vngodly behauiour, and lay not our sinnes to our charge: but good Father, continue thy mercy towards vs still. Looke fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Satan and all his ministers, ouerthrow their diuelish deuises, and bewray their vngodly policies: preserve our King,

King, whom thou hast placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it bee thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heavenly kingdome, where hee may raigne with thee for euer.

Blesse our gracious Quæen Anne, Prince Charles, and the rest of the King & Quæenes most royall issue. Blesse also, we beseech thee, the Lords of his Maiesties most honourable priuy Councell, make them wise in thy feare to giue such Councell as may tend to thy glozy: let his Nobles know that their Honours consist in thy worship: Teach Magistrates to humble themselves, and seeke the aduancement of thy glozy: let them know that they are not placed in office by thee, to gouern as they list, or do that which seemeth good in their owne eyes; but to suppress sin, and support vertue. Let them draw their swords to cut downe vice, and embrace godlines, as that which is onely their worship: teach the Ministry to teach the truth vnto their flocks, and seeke the safety of thy people, and not their owne priuate gaine: let them not be such as can teach others, and not themselves; that can sheare the Shæpe, and not feede the flocke. Let not the desire of fil-  
thie



let this lucre make them carelesse to doe their  
his duty : but let the remembrance of thee  
if it (which will call them to an account) cause  
his them to have a care of their charge. Teach  
ase, Masters of households, Mistresses & Dames,  
hee Children & Seruants to serue thee, and leade  
their liues in thy feare. O Lord learne them  
to know, that to dwell vnder thy defence, is  
onely to bee happy; and not to obey thee, is to  
be accursed, and to heape vp to themselves  
wrath against the day of wrath, when euery  
man shall bee rewarded according to his  
works. Let the power of thy maiestie (which  
canst with a word shake all the powers in  
heauen & earth) strike so deep into our harts,  
that we may set more by thy fauour, then all  
the faire countenances of the world, which  
are but vanity. Let not any thing be our de-  
light, but that which may please thee: and let  
nothing make vs sorry, but that which doth  
offend thy Maiesty. Also wee beseech thee to  
looke vpon thy whole Church (wheresoever)  
& with fauour behold it: comfort the afflicted  
members thereof; deliuer them with speed,  
or giue them patience to tarry thy leasure.  
Let them not faint in that good course they  
haue begun, that suffer for thy truth: but bee  
thou their helpe in trouble, and lay no more  
vpon them then they are able to beare. And

al-

although wee at this time, heere at home, haue not so great cause to complaine, as many of our Brethren in other Countreyes, because thou (O Lord) hast dealt more fauorably with vs then with them: yet let vs not be proud of our estate; but giue vs hearts of humility, to prostrate our selues before thy Maiesty: for we know that our deservings are not such, nor thy hand is not so shortned, but that thou canst strike vs aswell as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thee. Although wee sleepe now in security, and thinke our selues out of danger, yet thou canst quickly set the nations about vs, upon our eares, and giue vs ouer to a worse mischiese, euen amongst our selues: thou canst soone make a whole man a sicke body, & a liuing body a dead corps, & al our pleasures may soone be gone: the aduersity of one houre may make vs to forget all. Our sinnes haue truly deserved these, and greater plagues, but that thy mercy towarde vs hath bene great: which we beseech thee for euer to continue, Forgiue vs our sins, and pardon vs for thy Sonne Christs sake: quicken vs as thou art wont to doe thy chosen: giue vs a taste of the ioyes of thy Kingdome; that wee may know it is better to bee a doore-keeper  
in



in thy house, then to dwell in the tents of the  
wicked & vngodly. Let not the vaine delights  
of this corrupt world leade vs vnto vanitie:  
no; let the alterations of this changeable  
time turne our harts from thee: but teach vs  
to learne, that thou art alwaies one and the  
same, & dost neuer forget those that put their  
trust in thee. We know y thy fatherly care  
ouer thy children is great; that they shall not  
lose a hair of their head, but thou wilt know  
how they part from it. Oh, <sup>teach</sup> learne vs, for so  
great loue, to loue thee againe, and feare to  
offend so deare a Father: keepe farre from  
vs the breach of thy lawes, conetous mindes,  
lying lips, swearing tongues, malicious  
hearts, vnchast & vngodly behauiour, which  
doth offend thee, and prouoke thy anger a-  
gainst vs: & beat downe our stout stomacks,  
that we may stand in awe, and feare thy dis-  
pleasure, that the plagues due for our sinnes  
may be turned away from vs. O Lord make  
vs wise in time: plant in our hearts a love to  
thy iudgements, & alwaies to haue in mind  
that thou which madest the eye must needs  
see, which madest the eare must needs heare,  
and thou which searchest the heartes and  
reines, must needs find out our wickednes.  
And because of our selues wee are not able  
to doe any thing that is good, but prone and  
apt

apt to all kind of sinne and wickednesse, we beseech thee to assist vs with the ayd and help of thy holy Spirit: that we may through the same do those things which of our selues we are not able, that it may be to thy glory, and for the health of our owne Soules. Oh! let these our prayers pierce the heauens, and enter into thine eares; and giue vs these, and all other things necessary for vs, from this time to the end of our liues, and after death a life to liue for euer, for thy deare Sonnes sake: in whose name wee beg it of thee in that Prayer, which hee himselfe hath taught vs, saying: Our Father, &c.

FINIS.



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CHAP. 10.

CHAP. 11.